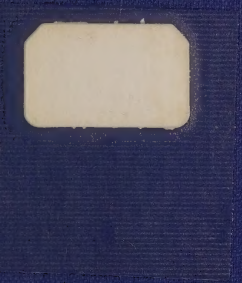
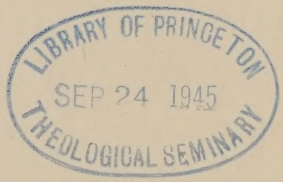
THREE MISSIONARY PIONEERS

S. HJALMAR SWANSON





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Three missionary pioneers
and some who have followed

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Three Missionary Pioneers

and

Some Who Have Followed Them

By S. Hjalmar Swanson

PROGRAM FOR CONGREGATIONAL LIFE AND GROWTH BY THE BOARD OF FOREIGN MISSIONS

Forward in FAITH

IN COLLABORATION WITH THE LUTHERAN AUGUSTANA SYNOD CENTENNIAL COMMITTEE ON LIFE AND GROWTH

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To
Stanley and Madelyn

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INTRODUCTION

The Lutheran Augustana Synod is carrying on overseas missionary work in three places: India, China, and Africa.

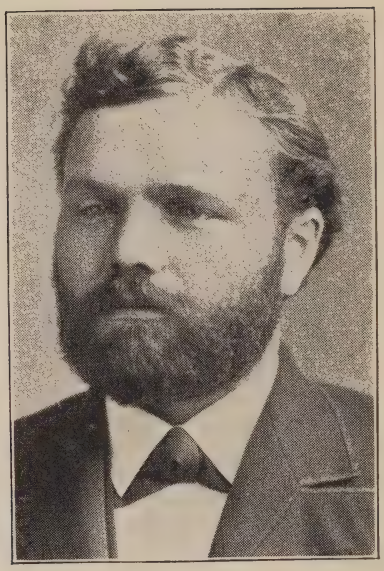
In India it is cooperating with the United Lutheran Church in the great Telugu Mission of that Church. This cooperation goes back to the earliest years of the Synod. The first foreign missionary of the Synod, Pastor A. B. Carlson, was commissioned and sent to this mission in India in 1878. The Telugu Mission had then already been in existence thirty-six years, but Carlson was a pioneer as far as the Augustana Synod was concerned.

In China the Augustana Synod has had a mission of its own since 1905 when its first missionary to China, Dr. A. W. Edwins, was sent out with instructions to find a field. Pastor Ralph D. Hult was sent to Africa in 1919 to locate a mission. The intention at the time was to open work in some part of the Sudan, but through later developments central Tanganyika came to be the field for its missionary work.

In this little volume we have endeavored to tell the story of these three missionary pioneers. Their day of labor is ended, but the work with which their names will ever be associated goes on through consecrated men and women who have "entered into their labor" (John 4. 38). To make the story more complete a brief mention is made of all the Augustana missionaries who have followed these three pioneers.

I am indebted to Mrs. Edwins and Mrs. Hult for information placed at my disposal and to Miss Ellen Wyman for assistance in preparing the manuscript.

S. Hjalmar Swanson



AUGUST B. CARLSON

CHAPTER 1

AUGUST B. CARLSON: PIONEER TO INDIA

"Farewell, Brother—and never come back!"

These strange parting words were spoken as the first Augustana foreign missionary, Pastor August B. Carlson, started out on his long journey. (*Augustana*, 1878, p. 154; *Korsbaneret*, 1883, p. 59.)

It was at the railroad depot in Princeton, Illinois, Wednesday, June 19, 1878. The Synod was in session and most of its delegates were at the station. Several hymns were sung. Dr. Olof Olsson spoke words of farewell. All felt it to be an important, an historical moment. The young missionary and his wife had at last boarded the train. As it started to carry the missionaries away from the dear friends, one in the group was heard to shout:

"Farewell! Go to India, Brother—and never come back!"

It was Pastor C. F. Johansson. Pastor Carlson did not hear what he said as the train was already in motion. But the assembled friends heard it.

What did he mean?

An Impressive Moment

No one knew just why Pastor Johansson said this, but all were impressed and spoke of it. It was not unusual in the earlier days of foreign missions that men who went to Africa or India "never came back." There was no accepted system of furloughs then, and much less was known about the proper care of health. Europeans frequently were overcome by the tropical climate, exposed themselves unduly to the heat of the sun, drank unboiled water, contracted malaria and other diseases without having access to quinine or other modern remedies, and many mission-

aries spent themselves in a year or two. The speaker may have been conscious of this danger. Many thought that he was moved by a premonition. Again, it is interesting to remember that Pastor Johansson had once been a missionary from Sweden to East Africa. He is known to have said that those were the happiest years of his life. May it not have been that the missionary yearning once more gripped his soul? Did he regret that *he* had "come back"? Had the words of Carlson, spoken the previous evening, burned themselves into his soul: "No brother is ready to accompany me. I must go alone!"?

Ordained by Norelius

On the previous Sunday, June 16th, Missionary Carlson had been ordained by the president of the Synod, Dr. Eric Norelius, assisted by the twelve oldest pastors of the Synod. The regular class of ministerial candidates was ordained on the following Sunday, but "in view of the fact that Mr. Carlson must immediately start his journey to India, it was decided that the president, assisted by the twelve pastors whose names come first on our list, together with Pastors P. J. Sward and C. F. Johansson, ordain Mr. Carlson to the office of the holy ministry Sunday, June 16." A. B. Carlson was informed of the action of the ministerium. Saturday evening, June 15, the ministerium met with Mr. Carlson, when words of admonition and encouragement were spoken to him, and he signed the articles of faith. (*Minutes*, 1878, p. 49.)

One of the many who were deeply moved and happy over the fact that a missionary could be sent to faraway India was Dr. Olof Olsson. He expressed himself thus in *Augustana:* "Would that the time might soon come when at our Synodical meetings it would become a regular thing to commission messengers to the heathen." (*Augustana*, 1878, p. 154.)

Dr. Norelius used as his text for the ordination sermon Luke 2. 17, "And when they saw it, they made known concerning the saying which was spoken to them about this child." Words of

encouragement were also spoken by the two men who had served as missionaries before their arrival in America, Pastors P. J. Sward and C. F. Johansson.

"A Memorial"

Missionary Carlson addressed a missionary service Tuesday evening, June 18. He had chosen Matthew 28. 18–20 as text for his sermon. "A Few Reasons Why the Church of Christ Should Carry on Missions" was his theme. He closed this stirring sermon by saying:

"Dear friends, I know that you will carry me on your arms of prayer, as Aaron and Hur. This will unite us with a strong tie. If I reach the mission field and there will be privileged to see some Gospel progress, I shall be glad to report this to you. But I beseech you: if I should be unable to persevere, if sooner or later I shall fall in the struggle—and it would surprise me if I should live to return—then I ask one thing of you. What may this be, you ask? Your intercessory prayers? Indeed, but you who know how to pray for yourselves, you will also pray for me without my asking. Your money? Jesus will supply my needs. I make bold to ask for a memorial. No, I am not asking that my biography be published. *This* is the memorial for which I ask: if I do not come back, do not look upon the cause as lost or hopeless but pledge yourselves instead to send forth hundreds of other missionaries. I am indeed not worthy of such a memorial, but my Master is worthy of it and likewise the souls of the heathen. One thing at times makes my heart heavy: no brother is as yet ready to accompany me. I must go alone." (*Missionaren*, 1878, pp. 145–149.)

Missionary Carlson loved music. He was a good singer and could play several instruments. He had determined to use this gift in the Lord's service while learning the Telugu language. Regarding this he said: "While in the beginning we will not be able to speak to the heathen or preach to them, we will however be able to sing about Jesus and this Name is the same in every

tongue. Song is a world-language, it grips all. Friends in the Eastern states have made arrangements so as to make this possible. They have given me permission to speak in their Sunday Schools and to receive contributions with which to purchase a musical instrument, a small reed organ. With its help we shall sing to the natives. Among such hymns we will sing: 'A Mighty Fortress Is Our God.'" (*Missionaren*, 1878, p. 149, 151.)

This was his favorite hymn, and he closed his address by singing the first and the last verses.

Dr. Erland Carlson then read Psalm 126. 6: "He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him."

"The suppressed state of the heathen should move us to tears," he said. "But we should be moved still more to tears as we consider our own lethargy and negligence. Should not the fact that our brother must go forth alone move us to tears? We have 60,000 members and only *one* is ready to go to the heathen!" (*Missionaren*, 1878, p. 150.)

Prof. T. N. Hasselquist also spoke words of encouragement. "We are living witnesses of your commissioning this evening and of the testimony you have given. We shall follow you in your work out there with our sympathetic interest. Should the Lord call you hence, then look to Jesus. He is able to raise up for you a memorial in the hearts of those to whom you have brought His holy Word." (*Missionaren*, 1878, p. 150.)

Commissioned in Philadelphia

The Board of Foreign Missions of the General Council held a commissioning service for the missionary in the Zion's and St. Michael's Lutheran Church in Philadelphia June 24. Three languages were used at this service, German, English, and Swedish. Pastor Conrad Emil Lindberg represented the Augustana Synod at this service and assisted in the commissioning. "The Rev. A. Spaeth, D.D., Chairman of the Board of Foreign Missions Committee, delivered the charge to the missionary, addressing him in

the following words: 'I ask you, dear brother, do you believe and confess the teachings of our Evangelical Lutheran Church, and promise to teach in conformity with her Confessions as a missionary among the heathen, and to adorn the doctrines of the Church by a holy walk and conversation? Are you willing to devote your life to the holy calling and work of a missionary with all your mind and strength, though you may be called upon to lay down your life for the name of Jesus?'

"Thereupon the missionary answered so that all in the church heard him: 'Yes, the Lord helping me through the power of the Holy Spirit.' Kneeling, he was commissioned with the laying on of hands." (DRACH, *The Telugu Mission*, p. 188.)

Two days later Pastor and Mrs. Carlson sailed from New York, going first to Sweden and from there over Europe to India. Before we follow them on this journey we wish to learn a little about Pastor Carlson's childhood and school days.

August B. Carlson was born in Oscarshamn Parish, Sweden, August 16, 1846. His father was a farmer (*bonde*).

AN IMMIGRANT BOY

Upon finishing the public school he yearned for more education and pleaded with his father for an opportunity to go to school. When this was refused, he asked for permission to go to America. This was granted and so he bade farewell to home and parents immediately following his confirmation. He was then only fifteen years old.

On his arrival in America he first found employment on farms and in railroad work. His desire was however to acquire an education, and the winters were therefore spent in high schools and academies in Galesburg, Illinois. Through these efforts he had advanced sufficiently to be appointed to serve as a district school teacher during 1869–1870. Thereupon he enrolled in Knox College, Galesburg, in the fall of 1870, graduating from the same in 1874. During these years he was busy at various odd jobs to eke out a living, doing chores for some families for his board and

serving as sexton of a Congregational church. All this time (1864–1875) he was a member of the First Lutheran Church in Galesburg and took an active part in its Sunday School. (*Korsbaneret*, 1883, p. 56.)

While in college a serious illness became a turning point in his life and brought to him a definite spiritual experience. Up to that time he had had no special aim beyond that of obtaining knowledge. Now he found himself to be a lost sinner in need of grace. God now spoke to his soul and he found peace through the promise: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." (1 Timothy 1. 15.) From this time on his desire was to serve the Lord and his fellow men, and his thoughts were set on the ministry. His friendly and jovial disposition sometimes made him misunderstood by some of his more sober-minded friends in Galesburg. Due to circumstances, he spent more of his time among "Americans" than among Swedes, and this would easily explain why some of his countrymen could not fully understand their popular young friend—appreciated in groups which they might easily suspicion.

A Visit to the Old Home

Following graduation he worked for some months as a Bible colporteur in Minnesota. But a desire to see the old home in Sweden overpowered him and towards the end of this year he made a visit to the homeland.

His sense of humor is evidenced by the following little prank which he then played on his parents.

He had not announced his homecoming. It was now more than twelve years since the young boy left home. When he arrived at the parental home, he was therefore not recognized.

He asked for a night's lodging and was assigned a place on the floor where homeless strangers were usually permitted to spend the night. In the morning he was invited to eat breakfast

with the family. During this the conversation turned to America and he was told by the mother: "We have a boy in America—he has been there now more than twelve years."

Now he could play his little game no longer. "I am that son of yours," he exclaimed.

The mother would not believe it. The father was silent.

"Don't you recognize this scar, mother?" he said as he pushed the wavy hair from his forehead.

Yes, indeed! Her boy had grown up to be a handsome man with city manners, but the scar was there and she remembered it well. The indentification was complete, and the joy was inexpressible in the little farm home.

Prepares for the Ministry

In going to Sweden he had also had in mind pursuing theological studies at Uppsala University. He realized however, after a little while in the homeland, that America was first in his heart (he had not yet been faced with the foreign mission challenge) and now deemed it advisable to return and continue his studies there. After several happy months with his parents he therefore started out the second time for America in the summer of 1875. In the autumn he enrolled in the Evangelical Lutheran Theological Seminary in Philadelphia. In this he followed the example of several younger Augustana pastors who had pursued studies at this Seminary. Though he never studied either at Augustana College or Augustana Seminary, it was his definite purpose to become an Augustana pastor. While pursuing his theological studies he assisted Pastor Lindberg as well as the Seaman's Mission in Philadelphia and also preached at Oxford Furnace, Rhode Island.

A visit to the meeting of the General Council at Bethlehem, Pennsylvania, 1876, wrought a complete change in his plans. Here he became acquainted with the veteran Danish missionary, C. W. Gronning (see page 38) who also became interested in the

student and encouraged him to become a missionary. At this time the Telugu Mission had only two missionaries. Both were Danes and had been enlisted by Missionary Gronning (see page 40).

Carlson accepted the missionary challenge as from the Lord. From that time he lived and labored for this one purpose. Before accepting the call he took council however with several of the fathers in the Augustana Synod, and it was with their approval and blessing that he prepared himself for this pioneer work. (*Augustana*, 1878, pp. 151–153.)

On completion of his seminary studies he asked to be ordained by the Augustana Synod of which he was a member and on whose behalf he desired to serve in India.

Hilda Lindskog Carlson

While Pastor Carlson found no other pastor ready and willing to accompany him to India, he did not go out alone. In Philadelphia he had met a young lady who was willing to share with him the hazards of a missionary career. Her name was Hilda Lindskog. She came to America alone at the age of sixteen from Arvika, Värmland, Sweden. Here she found work and eventually earned enough to pay for her parents' transportation to America. Pastor Carlson and Miss Lindskog were married May 31, 1878. She was then twenty-four years old. Prof. A. R. Cervin wrote this about her at that time: "Her father was a laborer. The parents were poor. She helped them to come to this country and has afterwards as a dutiful daughter assisted them. The mother died in Tennessee two years ago (1876). The father lives in Philadelphia. It is not always that children do for their parents what this young woman has done. One who has proven herself such a worthy daughter may also be counted on to be a faithful wife, a true help-meet, as God intended the woman to be to her husband. May he find in her a real Sarah." (*Augustana*, 1878, p. 152.)

This she also proved to be.

To India via Sweden

As previously stated, Pastor and Mrs. Carlson left America immediately after the commissioning service. They left New York June 26 for Sweden to visit relatives and friends. Pastor Carlson's parents were yet living, and two sisters and two brothers were in Sweden. The mother and the sisters were already surrendered Christians. The father listened willingly to the preaching of the Word but had as yet not personally accepted Christ as his Saviour. Pastor Carlson now spent several busy weeks in Sweden, preaching in several churches, conducting missionary prayer services and in various ways inviting friends and relatives to accept the Christian way of life. It may therefore be truly said of him that he did not wait until his arrival in India to become a missionary. Mrs. Carlson's relatives in Värmland were also visited. Revivals were sweeping through parts of this province at this time, and the missionary found himself busy helping young converts to a scriptural basis for their newly-found faith.

Before he left his folks in Sweden he had the joy of seeing his father, who in the meantime had lost his health, become a believing and confessing Christian. About two months later the father died.

A Week in Denmark

At this time only two missionaries were serving on the Telugu field in India—Pastors H. C. Schmidt and I. K. Paulsen—and both were Danes. The veteran missionary, Pastor C. W. Gronning, whom Pastor Carlson had met two years before at Bethlehem, Pennsylvania, was also a Dane and was now serving a church at Ballum, Denmark. The India-bound missionaries naturally made use of this opportunity to make a visit to the Gronning home and to receive from him both information and inspiration for the long journey as well as instruction about the work they were to enter upon. First they called on the parents-in-law of Missionary Paulsen in Copenhagen and then the parents

of Missionary Schmidt's wife in Fyn. Thereupon they arrived at the Gronning home in Ballum.

In a letter written at Ballum, November 5, 1878, he states that when they left his parental home, October 20th, his father was on his death-bed; also that his departure from Sweden had been delayed somewhat due to the fact that he was awaiting travel funds from the Committee in America, and then adds, "The Lord must have had His hand in all this. Certainly I have great reason to thank God for His wise and gracious guidance as concerns my dear father. When we left him, he was in faith rejoicing in his Saviour." (*Augustana*, 1878, pp. 279–280.)

The Carlsons spent a restful and profitable week in the Gronning home.

Luther-places in Germany Visited

Crossing Germany they made stops at several places associated with Luther's name. He was especially impressed with the Castle of Wartburg, where Luther was hid from his enemies while he occupied himself with Bible translation. From its heights Carlson enjoyed a beautiful sunset. The labors of the great reformer seemed to pass before him in panoramic review and he felt impelled to express his feelings in song. Once more it was the great battle-hymn of the Reformation which came to his heart and lips: "A Mighty Fortress Is Our God!"

Wittenberg did not effect him as favorably. Of this city, where the Reformation was begun, he wrote: "Here is need of a new reformer." (*Korsbaneret*, 1883, p. 62.)

At Trieste, Italy, they were obliged to wait a full week for a boat. At first this was a disappointment, since he was anxious to be on his way. Then he prayed about it and said: "Who knows, maybe God has something for us to do even here." And so it also proved to be.

With Sailors at Trieste

Two Swedish ships lay at anchor in the harbor. He called on the captains and met friendly receptions. One of the Swedish sailors lay sick in a local hospital. He was visited, in company with one of the captains. Missionary Carlson ministered unto him and brought comfort to not only a sick but also a discouraged and homesick lad. On the following Sunday he was invited to conduct a service on one of the ships. These sailors had not attended a service for many months. They listened attentively and the missionary was happy over this opportunity to preach the Word of God. "I like seamen," Carlson was often heard to say. "There is with them a sincerity I often miss in other folks." (*Korsbaneret*, 1883, p. 63.)

When he left Trieste it was like tearing away from dear acquaintances. In these few days he and the Swedish sailors had become genuine friends. Before departing he once more met with them for a devotional hour.

The next stop was at Alexandria.

Here again they were obliged to wait a week. These days he decided to improve with a visit to Jerusalem, especially as he found that a boat was immediately ready to sail for Jaffa.

A Week in Palestine

Early in the morning two days later he found himself outside Jaffa, the Biblical Joppa. What he saw and felt that morning he described thus: "The first sight of the Holy Land fills a Christian's heart with emotions such as nothing else can produce. We are approaching the land where God Himself spoke to human beings as a man talks to a man. Out of the sea arises ancient Joppa, to the north of the town the mountains of Ephraim, to the east on the other side of the Valley of Sharon lie the hills of Judah, and a little beyond is the world's most famous city, the City of cities. The sun ascends in its majestic glory now as it

did in days of yore; it seems to linger over these holy heights now as in the days of Joshua. It is as red as if it were dipped in the blood of the martyrs, strongly reminding us of the Sun of righteousness which once ascended over this land and whose precious blood cleanses from all sin." (*Korsbaneret*, 1883, p. 64.)

In Joppa he visited the house where Simon the tanner is said to have lived. From its roof he read Acts, chapter 10, and thought of another man, the Apostle Peter, making ready to go and preach to the Gentiles. "Then we sang," he wrote, "the hymn, 'Rock of Ages' and our most beloved hymn, 'A Mighty Fortress Is Our God.' It was a glorious moment—alone worth the journey to Palestine." (*Korsbaneret*, 1883, p. 65.)

At this time Samuel Gobat (*Augustana*, 1879, p. 495) was the venerable evangelical bishop of Jerusalem, the second to serve in this capacity through an arrangement entered into between Germany and England in 1841. Bishop Gobat was now seventy-nine years old and had been bishop over thirty years. Somehow the Carlsons found in him their fellow-traveler and guide on the way from the coast up to Jerusalem and a better guide could not have been found. They passed on the way many places associated with Sacred History and the bishop was glad to point out everything to them. "We paused a moment in Ramleh," he wrote. "This is the birthplace of Samuel and is believed to be the New Testament Arimathea where lived the Joseph who buried our Master. Outside of the inn was a group of lepers asking for alms. . . . Next we came to Lydda. Its olive groves were beautiful, but the houses and streets were dirty and quite uninviting. It was here that Peter healed Eneas. Next morning we arose with the sun and made a visit first to Emmaus, thinking of the conversation which here took place between the risen Lord Jesus and His disciples on the day of His Resurrection. Close nearby is the vale of Ajalon, where Joshua fought the Amorites. . . . After five hours travel we reached Kirjath-Jearim where, in the house of Aminadab, the ark of the covenant was kept for twenty years. A few more hours travel . . . and at last we saw ahead of

us Jerusalem, the city so rich in memories, and soon we were within its sacred walls." (*Korsbaneret*, 1883, pp. 66, 67.)

Five busy days were now spent in and about Jerusalem visiting as many of the sacred places as possible. He expressed his doubts as to the genuineness of many of the historical places pointed out to the visitors, and therefore felt especially attracted to Gethsemane, since here he knew there could be no mistake. "In Gethsemane we counted eleven trees which bore evidence of a very high age. . . . In this holy garden we found a secluded spot where we communed with God in prayer. Oh, how thankful we should be to Him who carried our sins and suffered in our stead in order that we through Him might live and inherit eternal life!" (*Korsbaneret*, 1883, p. 68.)

Bethlehem was also visited. They saw not only the place of the Nativity but also the German Lutheran Mission where at that time a school was conducted, attended by sixty children. "We returned to Jerusalem that evening tired indeed but well satisfied with this day."

Then commenced the return journey to Jaffa and back to Alexandria. "We had experienced five unforgettable days, rich in sacred memories." The journey continued through the Suez Canal, the Red and the Arabian Seas, and on the fourteenth of January, 1879, they disembarked at Madras.

We will let Missionary Carlson now tell us in his own words some of his first impressions of and experiences in India: (*Augustana*, 1879, pp. 203–206.)

Aboard "The Dove of Peace"

"We were both well and happy as we landed at last in Madras. Here we remained a few days to purchase some necessary supplies and then we proceeded by boat January 20 to Rajahmundry. In two days we arrived at Coconada. Here we were met by Missionary Schmidt and his river boat, 'The Dove of Peace,' which carried us the rest of the way to Rajahmundry. It was indeed a pleasure to meet this dear brother and to be welcomed

with a hearty Nordic handclasp and a fraternal scriptural kiss. After a brief visit with him to the home of a couple of Baptist missionaries we continued up the Godaveri River. Everything was new and strange. On both sides were palm trees and large rice fields, crows and other birds were flying hither and thither, and now and then we would see a buffalo cow either standing by the edge of the river or wading in its water, sometimes only its head and long horns visible on the surface. In several places we saw the natives engaged in threshing the rice—the old Biblical way, driving the animals over the unthreshed grain. Almost naked men were seen everywhere, wearing only a small loin-cloth and a turban. Rarely was anyone seen with shoes. Occasionally we passed a heathen temple. These are not erected like our churches for congregational worship. They resemble rather a child's house attached to a tower, affording room only for the idol and his priest.

"We continued up the river, thankful for every breeze which pushed us on. Although this is mid-winter, neither ice nor snow is known and the thermometer shows eighty degrees.

"At 10 P.M. our boat stopped in order to get some rest for the night as we realized that the following day would be tiresome. But with the first streak of dawn Brother Schmidt called his people. We had now no wind and so two men were assigned to walk on the bank of the river and pull the boat forward with ropes. Thus we continued until the sun was risen and a breeze began to blow. Now the men came back on the boat, and our sails served to keep us in motion.

"The boat is well equipped with kitchen, dining-room and sleeping quarters. But we found it difficult to sleep, chiefly because Pastor Schmidt had informed us that the boat had at a little earlier date been infested with scorpions. This made my wife very nervous. Unfortunately a little innocent lizard soon appeared. This is a very welcome guest in India, but it served to frighten my wife just as much as if it had been a scorpion. Reassured by Pastor Schmidt that no scorpions were now on the

boat and that these lizards were completely harmless, we went to bed. We had barely fallen asleep when we were awakened, however, by something moving near my feet. What could it be? I, too, now saw visions of scorpions! I arose and lit the lamp. It turned out to be a little animal which I had often seen before—a mouse which Pastor Schmidt had just scared away from his quarters and now it was paying a visit to me.

"Next morning we stopped at a village where we were met by a large group of natives and a man in white trousers, white shirt, white turban, and above all a white parasol. He also wore shoes. This man, we were told, is the native missionary, Pastor Joseph, ordained last Christmas. He and his congregation had come to bid us welcome.

"Now these natives were truly happy over the fact that we had arrived, but it is difficult to discern when a native is either glad or depressed due to his stiff and stoical manners. Had Pastor Joseph not told us so we would hardly have known by looking at him that he was glad to see us. Escorted by musicians we marched to the church, a modest house of clay, where a welcoming service was conducted. . . . This, our first service among the Telugus, made a deep impression on us, and probably also on the natives. Pastor Schmidt asked them what they would do for us now that we had left parents, relatives, friends, and fatherland to come and preach the Gospel to them."

"We certainly would not leave our homes like that," they answered.

Rajahmundry—Journey's End

The journey was then continued. About three o'clock in the afternoon they had their first glimpse of Rajahmundry. "Our hearts beat with joy now that we were so near that we could see Rajahmundry. We sang 'A Mighty Fortress Is Our God.'

"The city is beautifully located on an elevation with large mountains in the distant background. We were soon at our destination and were met by some Christians who had heard

about our coming. They carried us ashore on their hands, chiefly because this was the only way we could reach land with dry feet. In their company we walked through the city to the homes of Pastors Paulsen and Schmidt, near the church. . . . Here everything bore evidence of the joy with which these two veteran missionary families, who so long had waited for reenforcements, now greeted the new arrivals. Presently the native teachers and the school children arrived and sang their welcome. As we sat down at the table to eat, some servants came up behind us and placed wreaths of flowers about our necks. The evening was spent in pleasant conversation, singing and thanksgiving to God for all His goodness."

The new missionary entered with much zeal upon the study of the difficult Telugu language because he desired to proclaim the Gospel to the natives as soon as possible. In the meantime he found that work could also be done in English, and so he arranged for Sunday services in English as well as song rehearsals and Bible classes to which he invited native youths who understood English. To his great delight a considerable number came to these gatherings, attracted in a large measure by the singing and Carlson's musical abilities.

A Sunday Morning in Rajahmundry

In a letter he describes thus a Sunday in Rajahmundry:

"The first thing to do is to follow the good example of the old patriarchs and arise early, before the sun ascends. At 7:30 in the morning our church bell rings out its invitation and at 8:00 we ring again, announcing that the service is starting. Since my arrival we have decided to conduct also an English service, and this commences at 7:00 A.M. Before one has had time to finish breakfast, the yard outside of the front door is filled with beggars. They have been given permission to come on Sunday, since Pastor Schmidt considers this the best time to meet them. It's a motley crowd of almost naked folks—aged, maimed, sick, and miserable—all suffering material wants and as yet ignorant

of their spiritual needs. How can one but feel compassion for them! A hundred of them come each Sunday to receive an alms, and each one is given a litle coin called a pie." (*Augustana*, 1879, p. 237.)

Now the missionaries must leave the beggars as it is time to go to the church. It was built of brick and was white on the outside as well as inside. The service begins but he can as yet only be an attentive observer. He writes: "The singing sounds at first most strange, but it improves as one gets accustomed to it. Every one participates. The worshippers sit on the floor. When prayers are read they bow their heads forward until they touch the floor. A chapter is read from one of the Gospels. Another hymn is sung, whereupon the missionary, attired in clerical garb of the Church of Denmark, ascends the pulpit. The sermon lasts about half an hour. The congregation is very attentive. Teacher Ratnam sits there on the floor with his eyes on the pastor, seemingly drinking in every word. Children are also present and they are usually quiet and well-behaving; sometimes they sleep on the floor during the sermon. No one wears shoes and, if someone does, he leaves them outside of the door as he enters the church. Even Pastor Paulus is no exception to this rule. Last Sunday I noticed that he was barefoot both while he conducted the liturgical service as well as while he preached the sermon. Often some natives come to the door, look in and curiously listen for a moment and then depart again. The sermon is followed by a hymn, the pastor reads some prayers, another hymn is sung and the benediction is pronounced." (*Augustana*, 1879, pp. 237–239.)

Two months after their arrival Pastor and Mrs. Carlson paid a visit to Pastor Joseph in Jagrupad. Missionary Schmidt's river boat was used for this journey. The work was moving forward at this station. A church was being erected. Already twenty-one baptisms had been performed there that year, and three were baptized at Jagrupad while Carlsons were there. This was the first baptism they had witnessed in India, and it impressed and

encouraged them profoundly. He was also asked to speak to the congregation and this he gladly did through an interpreter. By this time he was able to say a few words in Telugu, and he observed with pleasure that they understood these words. Then he entertained them with songs which he sang in English and Swedish. (*Augustana*, 1879, pp. 312–314.)

Curios for Augustana College

Missionary Carlson was also interested in coin collecting, and he hoped to use this hobby to create interest in missions and at the same time assist Augustana College. Shortly after his arrival in India he wrote to Dr. T. N. Hasselquist, president of Augustana: "I had the good fortune to buy a numismatic collection from Pastor Paulsen consisting of 124 copper coins, 12 silver coins, and 2 gold coins. Due to their age as well as unusual appearance these coins may be of some value for the museum of Augustana College. I also was able to purchase a few small idols. Genuine idols are not easily obtained." (*Augustana*, 1879, p. 330.) These and a considerable number of other articles he now sent to the college. Previously he had made another purchase of various articles in Egypt and Palestine, and these were also sent to Augustana. The latter arrived during the summer of 1879, and were reported as follows: "We have received a shipment of various strange things from Palestine, specimens of fig-trees and cedars, and stones collected at sacred places, etc., sent us by Missionary A. B. Carlson." (*Augustana*, 1879, p. 591.) Eventually he added to the numismatic collection a collection of reptiles and other animals as well as articles made of sandalwood. When this shipment finally reached Rock Island, it was found to contain so many articles that much of it was offered for sale and the proceeds were used, as Carlson also had suggested, towards reducing the debt resting on Augustana College. (*Augustana*, 1879, 1881, p. 830.) Dr. T. N. Hasselquist expressed himself thus about these curios: "We can now announce the arrival of a large box containing marvelous things from India. In the midst of his

many other labors, Missionary Carlson also has taken time to remember his friends here at home and especially our school. It must be very dear to his heart."

After a long delay this shipment at last arrived, December 2, 1881. It was taken to the library and opened by Dr. S. P. A. Lindahl who immediately invited the members of the faculty to come there the same evening to view the articles. These men looked with considerable amazement upon what the missionary had collected. We shall permit Dr. Hasselquist to describe their feelings: "It was indeed a fascinating collection of various kinds of Indian articles. Everything was so beautiful and so valuable that we could hardly believe our own eyes. It will repay anyone to make a trip hither just to see them. It has been suggested to have an exposition of them during the Christmas vacation to bring in some funds for our library.

"We could not enumerate all these articles even if we tried. They must be seen to be appreciated. The undersigned also was remembered with an addition to his theological library consisting of a strange book, its leaves consisting of thin pieces of wood instead of paper, written in Sanscrit. I fear it will prove too difficult an assignment for me to read it." (*Augustana*, 1881, p. 830.)

It is interesting to note that Missionary Carlson, during his brief ministry, was able both to appreciate the educational value of such exhibits from India and to take time to gather so much. He endeavored to use every means at his disposal to instil missionary interest in the home church constituency and resorted to this as one of those means.

During his first year in India he was often pained by his inability to converse with the natives and to tell them about his Saviour. As already mentioned, he ministered even then to a few youths who understood English, but he yearned in his zealous soul to proclaim the true God to the multitudes. This made him all the more eager to pursue his language studies, in which he made splendid progress. "How it hurts," he said, "when one

knows oneself called of the Lord to testify to sinners about His love and the salvation which may be had in His blood, and yet one must keep silence because one does not know this language." (*Augustana*, 1879, p. 441.) He loved the natives, and they in turn discerned his interest in them. It was not unusual to see fifteen or twenty young men surround him when he took a walk through the city. They would follow him asking questions and listening to his answers.

Work Among Prisoners

In Rajahmundry he undertook to minister to European sailors, especially such as were incarcerated in the local prison for various minor offenses, mostly consisting of disobedience to their captains. Carlson visited these men regularly and conducted services with them.

At one such visit an English sailor exclaimed: "I want you to know that I am not interested. If you brought all the preachers in the world here, they would not be able to convert me!"

"I thoroughly agree with you, my young friend," answered Carlson. "There is only One who is able to convert you and that is the Lord."

This young man became very attentive afterwards. On the day of his release he came to the missionary and expressed a sincere desire to begin a new life.

Another young man whom Carlson met in India wrote at the time of leaving for America: "Now I wish to thank you, my dear Mr. Carlson, for everything you have done for me but above all else for this, that you brought me to Christ. I hope henceforth to give my life to His service in missionary work." This man returned afterwards to India as a missionary. His name was F. J. McReady.

Short missionary journeys were made even during the first year, either in company with Pastor Paulsen or with a native who understood English. At such times he would occasionally preach through an interpreter. He quickly learned several Telugu

hymns and he said that the singing of these hymns helped him both in bringing the natives together and in holding them afterwards.

Some eight months after his arrival he went to Samulkot to investigate the situation there. Several years had elapsed since a missionary, Pastor Adam Long, had been stationed there, but the house which he erected was still standing and became the dwelling for Pastor Carlson.

A Visit to the Rajah of Pittapur

As soon as he had become established he decided to pay a visit to the rajah or king of Pittapur and thus introduce himself and the purpose for which he had come.

He felt that he should add dignity to the occasion by engaging either a palanquin or a riding horse, but as all efforts to obtain such transportation proved futile he resorted to walking, accompanied by a servant. It was a distance of several miles and the day was warm. Wet from perspiration, he arrived at the palace in the early evening. "I presented no imposing sight to come into the presence of a king, but then I took courage from the fact that the King of kings had often travelled in the same way." (*Augustana*, 1879, p. 805.)

When he announced his presence with a request for an audience, he was informed that the king was not feeling well and so could not receive callers. But the prince, the young rajah, would be glad to meet him, he was told.

He was ushered into the room where the young rajah sat with a counselor on each side. "I bowed deeply and respectfully, and the rajah told me to be seated. An interesting conversation ensued."

One of the counselors asked: "What is your errand?"

"I am not here on any earthly business," he answered. "I am sent here by the true God to proclaim His Gospel and doctrine."

He was then asked to give the substance of this doctrine, to which he answered: "It would take more time than we now have at our disposal to give a detailed statement of what we Christians believe and teach, and besides I am under the impression that the rajah already possesses some knowledge about Christianity. May I therefore suggest that you ask me some questions which I then shall endeavor to answer."

Now they asked several questions—about God, the human soul, heaven and hell, predestination, etc. When time came for the audience to end, he declared himself very willing to come again and in more detail explain the Christian way of life.

As he prepared to leave, he was told that he might spend the night in the rajah's guest bungalow. This he respectfully declined, since he had already seen the accommodations therein offered, including beds which looked far from "uninhabited" or inviting. He was offered some food and accepted some goat milk mixed with water. Then he was informed that the rajah had arranged for his transportation back to his residence. The royal carriage consisted of a bullock bandy or an ox-drawn cart. Some foul-smelling straw was spread over the bottom of the cart, and since he found that he could choose between sitting in hindu-fashion on this straw or lie down, he decided on the latter, whereupon, rocked by the slow movement of the cart, he promptly fell asleep. The oxen trudged their way through the streets and at 2 A.M. he found himself back at the missionary cottage, happy to exchange all the "royal comforts" of that evening for his own quarters. But he thanked God that he had had an opportunity to be an ambassador to a "king" on behalf of the King of kings.

A Welcome New Year's Gift

Carlson frequently walked while pursuing his missionary work. Thus he also exposed himself to the rays of the sun more than was good for him. He had entertained the hope that some friends in America would come to his assistance, providing him with some means of transportation, when suddenly aid came

from an unexpected source. On New Year's Day, 1880, a Dr. Bilderbeck, an English physician, presented him with a horse and a harness. An old wagon was purchased for a nominal price. He rejoiced over this possession as much as Jonah over his gourd, because now it was possible for him to travel during any time of the day. In reporting this to the folks in the homeland he felt, however, that it was necessary to make a full explanation of why a missionary should possess such a luxury as a horse, fearing that some would suspect him of living a soft and easy life. (*Augustana*, 1880, p. 157.)

It was a happy day when he had progressed so far in his language studies that he could preach his first sermon in Telugu. This took place in the Rajahmundry church, November 14, 1880. At the conclusion of this sermon he wrote on his manuscript: "By God's gracious help my first effort to preach in Telugu succeeded even beyond expectations. Thanks to Him who giveth us all things through our Lord and Saviour Jesus Christ." (*Korsbaneret*, 1883, p. 79.)

Shortly afterward he undertook a missionary journey in the "Dove of Peace" to neighboring villages, visiting communities where there were some Christians already as well as many totally pagan villages. Many greeted him cordially and pleaded that teachers might be sent to them. Some would come to him in the evenings so as not to be observed by their relatives. In other villages he met bitterness and opposition. At one place a Brahman broke out in angry vituperations and endeavored to do him bodily harm. A few days later a man came to him. He said: "I have heard a little about Jesus and I should like to know more." When Carlson asked him where he had heard the Gospel, he answered: "I heard you preach in Palavarum where the Brahman became so angry with you." He now realized that "they that sow in tears shall reap in joy" (Psalm 126. 5), and his faith was strengthened to labor more courageously. During this tour he baptized twenty-nine adults and children. (Drach, *The Telugu Mission*, p. 201; *Korsbaneret*, 1883, pp. 79–80.)

Planned Educational Career

When Carlson arrived in India it was intended that he should take charge of the educational work as soon as he had acquired sufficient knowledge in the language. "On March 18, 1880, he started for Masulipatam, where the Church Missionary Society conducted two boarding schools, one for boys and one for girls, and where Noble High School, afterward raised to the grade of a college, was located, in order to study the methods used in these schools and work out a plan for the organization and management of a training school for native workers at Rajahmundry. He also visited Vizapatam to see the schools of the London Missionary Society." (Drach, *The Telugu Mission*, p. 197.)

Carlson seemed eminently fitted for this work, but he was never permitted to enter upon such service. Shortly after his arrival in India he began to suffer severely from headaches. On missionary journeys these headaches would be a daily occurence. The oppressive heat apparently aggravated this condition and his health began to fail. No doubt his zeal got the better of his wisdom. It irked him to be idle during the heat of the day, and consequently in restless zeal he often took long walks and exposed himself more than was prudent. In consultation with the other missionaries it was decided that he should move to Samulkot and take charge of the work begun there some years earlier in the hope that he would find the climate there less debilitating.

Stationed at Samulkot

In May 1881 the Carlsons moved to Samulkot.

Within a radius of two miles from the mission station he had 17,000 heathen souls. He yearned to bring to them the Bread of Life. The change appeared to have a wholesome effect upon him. His health improved and with this improvement came back also his former happy spirit. The people seemed receptive. Many expressed their joy over having a resident missionary and this spurred him on more than ever. As he beheld the great whitening

harvest all about him, he became filled with an ever-increasing eagerness to reach them all. On Sundays he preached in Samulkot and during the weekdays he made missionary journeys to neighboring villages, preaching everywhere to the multitudes, happy over the fact that he was able to speak their language.

Sunstroke Ends Career

On one of these journeys his zeal carried him too far and he suffered sunstroke. Late that night he came home, more tired than usual, and complained of a severe headache. "For about a week he continued his work with no special noticeable effect except that he evidenced a restless zeal and an unexplainable spiritual joy. He felt an assurance that the Spirit of God was being poured out upon the people so that the heathen soon would en masse accept Christ and be baptized." (*Korsbaneret*, 1883, p. 82.) This seemed a little strange even to Mrs. Carlson, but she found reasons, too, for his joy. On one of these days, as they arrived at a village, the whole community seemed to turn out to greet them, they shook his hand, which was unusual, brought him to the veranda of a large house and then filled the street, waiting to hear him preach. When the service had ended, the people followed him and begged him to return.

During the nights which followed he was unable to sleep. For hours he talked with God in prayer and sang hymns. One night he said: "I fear a great trial is coming over me, and therefore the Lord is now filling my soul with such a great joy that when it comes I shall not feel concerned." Then he quoted Psalm 23. 4, "Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me."

One week thus passed, whereupon he suddenly collapsed. Both he and his wife expected the end to come immediately. But his mind was clear. He was willing to depart though he expressed a strong desire to remain for the sake of his wife and the unsaved heathen.

He was yet allowed to live for some months, but it now was evident that he had suffered a very serious nervous breakdown. He was brought to a hospital in Madras. While there he continued to preach, pray, and sing hymns. The doctors held out hope for his recovery and after some time Mrs. Carlson made plans to take him to Sweden, hoping that a cooler climate would prove beneficial. Just as these plans were completed the Lord gave his soul release. He died March 29, 1882, at the age of thirty-six years, seven months and thirteen days. He was buried in the Lutheran Cemetery in Madras.

Pleaded for India

We remember that Pastor Carlson, at the time of his commissioning, asked for a memorial—hundreds of missionaries. After his arrival in India he continued to plead for reinforcements. He found only two missionaries on the Telugu field—Schmidt and Paulsen—and both were far from in perfect health and needed rest. He urged the Augustana Synod to send out several helpers. In reply the folks in the homeland answered that they felt an urge to take up work among the American Indians and could not do anything more. Carlson recognized that the Gospel should be brought to the Indian, but he asked the Synod to remember the tremendous multitude in India living and dying without Christ. He wrote: "In 1870 there were 59,000 Indians in America. Here in India we have 480,000 people for each Protestant missionary. It is not that I am not interested in work among the American Indians. I desire it with all my heart and I pray for its progress and God's blessing. But I plead for India where the need is so much greater!" (*Augustana*, 1880, p. 154.)

The Augustana Synod did at this time give serious consideration to taking up work among the American Indians. It appointed a committee to conduct investigations with the result that steps were actually taken to start work and missionaries were called, but this beautiful dream, which among some even was intended to reach out to the American Negro, unfortunately never mate-

rialized. (*Minutes*, 1876, p. 26, 27, 37; 1877, p. 17, 27; 1878, p. 17.) Neither were reinforcements sent to India.

But Carlson continued as long as he could to write and plead and pray for missionaries. "I hope that you will soon begin to prepare the memorial for which I prayed before I left you. It may seem that you cannot afford to do this at present. I realize your need of pastors in the work at home. If I were to look at this from man's point of view, I would not have the heart to ask that you or your children should come out here; it must be seen with eyes of faith. In the name of my Lord Jesus Christ I am calling to you from a land much farther away than Macedonia: oh, that this Macedonian call might sound and resound throughout the whole Lutheran Zion, 'Come hither and help us! The harvest indeed is plenteous but the laborers are few.'" (*Augustana*, 1879, p. 441.)

A little later he wrote: "Even though you should turn deaf ears to my pleading I shall not cease to call, yea, if you will muffle your ears, I will in the name of my Saviour place some written words before your *eyes*, presenting to you as long as God permits me to live in this house of clay the needs of these poor Hindus. I am not pleading my own cause but the cause of my Lord and the poor heathen for whom His blood was spilt." (*Augustana*, 1880, p. 429.)

He also advocated a periodical devoted wholly to missions, expressing the fear that missionary information might otherwise eventually come to be relegated to a less important place and missions itself come to be looked upon as secondary in importance. To this Dr. Hasselquist made the comment that he had given some thought toward making such a motion at the previous meeting of Synod. (*Augustana*, 1880, p. 427.) It must also be said to the credit of those early editors of *Augustana* that space was generously given already then to missions, not only about the work in which its people were actively concerned but much general information about the missions of the whole Protestant Church.

A Faithful Co-worker

Mrs. Hilda Carlson was a faithful co-worker in the missionary labors. She entered wholeheartedly into the work, rendering such assistance as was possible. She also wrote many letters for the church press, and these letters bear witness of spiritual experience and insight and an earnest desire to quicken missionary interest. She accompanied Pastor Carlson on many of his missionary journeys. "In several of the villages where we have made stops," she wrote while on one of these journeys, "the Lord has in His grace sent many of the women to me and I have been permitted, in spite of all my limitations, to lead them to our Saviour. The Christian women have been coming to me and in one village we conducted a class in sewing. The group was not large but those who came accepted the instructions most gladly. Thread and needles, supplied us by kind friends in Philadelphia, I distribute among the wives of our school teachers who in turn instruct the children in sewing." (*Augustana*, 1881, p. 221.)

While her husband was confined to the hospital in Madras, Mrs. Carlson made her home with a German Lutheran missionary in that city. These were most trying weeks during which she did not know what the future had in store for either her or her husband. Following his death she returned to America, where Christian friends gave her some financial assistance. Her intention then was to study medicine. Sometime afterwards she returned to Sweden where she remarried and lived to a ripe age.

Three Testimonies

One of his two fellow workers in India, Missionary I. K. Paulsen, gave the following testimony about Carlson: "He was a faithful servant of God, a zealous and hard-working missionary, a dear brother and fellow worker. It is but fair to his supporters as a missionary, that one who has seen him at work out here should bear witness that he was a most faithful, zealous, and self-denying laborer. From all that I can gather it was his zeal

which gave him the blow—exposing himself too much to the dangerous heat." (DRACH, *The Telugu Mission*, p. 204.)

Pastor O. O. Eckardt who served as missionary among the Telugus for several years, arriving there in 1905, or twenty-three years after Missionary Carlson's death, writes as follows: "My information about Pastor A. B. Carlson, the first missionary sent out from the Augustana Synod, is received from natives who remembered him, particularly the native Pastor William, who served with Carlson as an evangelist and helped Carlson with language studies, while Carlson in turn taught the said Williams music. He was able to play organ, accordian, and violin—all of which he had learned from Pastor and Mrs. Carlson.

"William was with me for several years and he never tired of telling about Carlson and his missionary zeal. He said that Carlson was most eager to get out among the natives with the Gospel message long before he could speak the Telugu language and so he used William and others as his interpreters. William at that time already knew some English but learned more from Carlson. To William there never was another missionary who measured up to Carlson."

Dr. H. E. Isaacson, who went to India in 1893 and served there as a missionary for twenty-one years, wrote about Carlson (*Korsbaneret*, 1911, pp. 91–101):

"His soul seems to have been filled with the burning zeal of a Zinzendorf and he was governed by one compelling passion—love to his Saviour. He believed it his high calling to confess boldly and heroically his Saviour before all men. He had a most unusual ability to appeal to and attract the masses wherever he came. He traveled about in the villages and preached on the streets and in the market places and played on an organ which was carried by four coolies. As soon as he began to play and sing the multitudes would flock around him, and then he would talk to them. The substance of his preaching was a joyful Gospel message: 'Come to Jesus! Through sin all have become ruined and lost sons and daughters; all have fallen into the hands of

robbers, all need salvation and this may be obtained only by turning in repentance and faith to the Redeemer of the world, Jesus Christ.' Carlson placed an indelible stamp on our evangelistic work in India.

"Carlson was a man of driving action because he was a man of prayer. He prayed with unceasing fervor for the salvation of India's millions. Oh, that Carlson's appeals and prayers for India's salvation might have a response in the home Church so that it, too, might be fired by the example of this pioneer to holy zeal and sacrificial service for the conversion of the Gentiles.

"Carlson, our first missionary, is worthy of a place of honor in the story of our mission work. Through his burning love for the Lord and for lost souls he has led the way for the rest of us to follow. During the brief time granted him to work he labored with almost apostolic power and boldness. . . . For us of Augustana he is the Columbus, who showed us to the way to East India. He was, like Elijah, a man of fervent and persevering prayer, like a David he struggled and fought against the Goliath of paganism. He wept and suffered and died like a Jeremiah, but he was patient and courageous like a Peter in adversity and tribulation. It is a great privilege to be permitted to live, labor, and die as he."

CHAPTER 2

OTHERS WHO HAVE GONE TO INDIA

a. EARLY HISTORY OF THE TELUGU MISSION

The Telugu Mission in Guntur and Rajahmundry had already a history of twenty-six years behind them when Pastor A. B. Carlson went out to India in 1878. During these years this work had passed through various phases, some of which had been both trying and critical.

Two names are particularly outstanding in connection with the early history of this work: Pastor C. F. Heyer, the founder, who often is called Father Heyer, and Pastor Charles W. Gronning, his great colleague and helper without whose tireless efforts the work founded by Heyer would probably have been lost. In one sense these two men may be called co-founders, since Heyer began the work at Guntur and Gronning was a pioneer at Rajahmundry. The Rajahmundry work was really commenced by Louis P. M. Valett a few months before Gronning's arrival, but it was Gronning who afterwards became the outstanding worker.

Heyer and Gronning

Pastor Heyer went out to India the first time in 1842 under the auspices of the Society for the Propogation of the Gospel of the Pennsylvania Ministerium. He opened missionary work in the Guntur area. A year later the Foreign Missionary Society of the General Synod decided to cooperate and soon sent out its first missionary, Pastor Walter Gunn, to help Heyer at Guntur.

In 1843 the North German Missionary Society decided to send missionaries to India. Among its first missionaries was Pastor Charles W. Gronning, who arrived in 1845.

Charles William Gronning was a Dane, born November 22, 1813. As a lad he came under the influence of a missionary-minded pastor and began to make contributions to foreign missions. Until he was twenty-seven he followed the weaver's trade. Then he studied at a Mission Institute from 1840–1845, whereupon he was commissioned a missionary to India, locating at Rajahmundry. He served the mission in India until 1865, when, following the serious illness of himself, his wife, and two younger sons, of whom one died, physicians ordered him to leave. He went to Denmark and never returned to India, but he continued to the day of his death to take the deepest interest in the mission and one of his sons became a Telugu missionary. (Drach, *The Telugu Mission*, pp. 77, 84–85, 120–144, etc.)

Christian Frederick Heyer, the founder of the mission, was born in Germany July 10, 1793. Shortly following confirmation he came to America to live with an uncle in Philadelphia. A desire to become a pastor was early awakened in his heart, and he took up studies to prepare himself for the ministry. Then he spent about two years in Germany pursuing theological studies. Returning to America, he was licensed to preach in 1817 and spent twenty-five years chiefly as a home missionary in America before he became the pathfinder to India in 1842.

Until the end of 1850 Pastors Heyer and Gunn labored chiefly in Guntur as missionaries of the General Synod and of the Ministerium of Pennsylvania, while Pastor Gronning and his European associates, representing the North German Missionary Society, labored chiefly in the Rajahmundry area, although they often assisted one another.

Wars Bring Trials to Mission

In 1850 the North German Missionary Society, on account of difficulties created by war, found it impossible to support their missionaries and the work in Rajahmundry. On January 1, 1851, their work was transferred to the Foreign Missionary Society of the General Synod. Thus Rev. Gronning, a Dane who had gone

to India in the service of a German society, became a missionary of an American board.

The American Civil War period brought further trials to the mission. Heyer had left on furlough in 1857 and had not returned. Two missionaries died, and two, of whom Gronning was one, returned to Europe. In 1867 there was only one resident missionary, the Rev. Erias Unangst. Since no new missionaries came out to help him, he found it impossible to give care and supervision to both the Guntur and the Rajahmundry fields. Discouraged with the lack of help from the homeland, he requested the Church Missionary Society (Anglican) to take charge of Rajahmundry and Samulkot. The Foreign Missionary Society not only approved his action but also offered to transfer the Rajahmundry field to the English Society.

This was a zero hour in Lutheran foreign missions. The Lutheran churches of America had only one missionary and, if minded to support more, nobody volunteered to go.

Heyer Saves Rajahmundry Mission

Heyer was in Germany when he heard of the transactions whereby one-half of the field was to be lost or given away. Deeply disturbed he hastened to America and made a surprise appearance at the meeting of the Ministerium of Pennsylvania in May, 1869. His unexpected arrival and his appeal to the Synod made a profound impression. He protested against the transfer and pleaded for the continuation of the work. He asked for immediate decision.

A member of the convention asked: "Whom can we send? We have no one ready and willing to go, and the task is difficult."

Heyer then arose, held up his traveling bag and exclaimed: "If no one else is willing to go, then I will go. I am ready to leave at once!" He was then in his seventy-seventh year.

The Synod had confidence in its veteran missionary. It resolved to send him and he went as quickly as arrangements

could be made, going out alone. Shortly afterwards he was joined by two recruits from Europe who had been enlisted by Gronning, Revs. Hans C. Schmidt and Iver K. Paulsen. Both were Danes. The Rajahmundry field was saved.

General Council Receives Rajahmundry

A few interesting historical facts should in this connection be noted. By its aforementioned action the Pennsylvania Ministerium which hitherto had cooperated with the General Synod's Foreign Missionary Society in the work at Guntur and Rajahmundry asked to be given the Rajahmundry area. This request was granted, and the Rajahmundry Mission was formally transferred August 27, 1869. But two years previously the General Council had been organized and the Augustana Synod was a member of this body. The General Council met in the Swedish Immanuel Lutheran Church in Chicago, November 4–10, 1869. At this meeting the General Council heartily endorsed the action taken by one of its member-synods, the Pennsylvania Ministerium, and accepted the custody and control of the Rajahmundry Mission. (Drach, *The Telugu Mission*, pp. 133–138.) By this action the Augustana Synod became a part owner of the Rajahmundry Mission and took its first step in organized missionary responsibility. It is also to be noted that from 1869 to 1918 the Guntur Mission was operated by the General Synod and the Rajahmundry Mission by the General Council. When the United Lutheran Church was organized in 1918, these two Telugu missions were reunited under one board. The Augustana Synod did not enter the merger but retained a cooperative relationship in the India mission of the United Lutheran Church.

When Pastor A. B. Carlson, the first missionary of the Augustana Synod, went out to India in 1878, he went out under the auspices of the General Council to the Rajahmundry field. At that time the mission had only two missionaries, the two previously mentioned Danish Lutheran pastors enlisted by Pastor Gronning—Schmidt and Paulsen.

Following Carlson's death in 1882 seven years elapsed before another Augustana missionary entered upon service in India, but this is the only period since Carlson that it has not had one or more representatives on this field.

b. IN MEMORIAM

Emanuel Edman

Pastor Emanuel Edman, M.D., was the second foreign missionary of the Augustana Synod. He served in India two terms, 1889–1894 and 1900–1903.

Pastor Edman was born in Sweden March 6, 1857. Already when a boy he felt a call to become a missionary and with this in mind he pursued studies at the Johannelund School of Missions. Upon graduation he came to America in 1884 and enrolled in Augustana Theological Seminary. While at Augustana its Foreign Missionary Society was organized, and he was one of its twelve charter members. He was ordained in 1886 and shortly afterwards enrolled in the department of medicine of the University of New York, receiving his M.D. degree in 1889, whereupon he sailed to India as a missionary in the service of General Council. After spending a few months in Rajahmundry in language studies he was assigned to the Samulkot station. The missionary bungalow was repaired, and a church was also erected under his direction; also several schoolhouses. He divided his time between evangelistic and medical work. To give care to the sick he opened a dispensary in Samulkot. He traveled extensively in neighboring villages, and on these journeys he carried to the natives both the Gospel and his medical kit. At Peddapur he organized in 1892 a little school which developed into a splendid high school with hundreds of students.

In 1894 it became necessary for Dr. Edman to return to America due to the illness of his wife. The next five years he served congregations in America. In 1900 he went out alone to India and remained until 1903. Then he spent a few more years

in the homeland. From 1910–1915 he served in Persia. The first World War forced him to leave Persia whereupon he attempted to serve as medical missionary in Abyssinia but was prevented by the Italians to reach the field. He was stationed instead in Eritrea and labored there for a while with a Swedish mission. His last years were spent in America. He died at Elgarose, Oregon, July 1, 1930.

Dr. Edman lived, like Dr. C. F. Heyer, for both home and foreign missions. His restless soul brought him to many fields but everywhere it was for one purpose, whether at home or abroad—to bring by teaching and healing the Gospel of Christ to a lost world.

Hans Erik Isaacson

Pastor H. E. Isaacson, D.D., was missionary to India from 1893 until the time of his death in 1914.

He was born in Northern Sweden April 27, 1861, and his early years were spent there obtaining his preparatory education in Hernösands Elementarläroverk (College). Arriving in America he enrolled at Augustana Theological Seminary and was ordained, upon graduation, 1890. For three years he served a church at Port Alleghany, Pennsylvania. In the meantime he was married to Miss Olivia Lundgren of Kane, Pennsylvania.

Accepting a call to serve in India, he was commissioned in Philadelphia October 2, 1893, and immediately set sail. After a year's language study he was assigned to take charge of the Samulkot area, following thus at Samulkot in the footsteps of Carlson and Edman. No wonder that Isaacson called this "the Augustana District." All his years in India were spent at Samulkot.

The writer had the privilege of hearing Dr. Isaacson once when he made a furlough visit at Gustavus Adolphus College and another time when he was again home on furlough at Augustana College. In one of these addresses he related the following experi-

ence: "We had been in India three years and I had not yet seen one convert as the result of my labors and I was thoroughly discouraged. Sitting on the steps of our bungalow in the evening I said to my wife, 'I am going to write out my resignation tonight and send it to the board. I have seen no results of my labor; evidently I am not accomplishing anything here by staying on.'

"As we sat there with heavy hearts and resolved to make our sad decision a native approached us. After greeting us he said: 'I have heard you preach about Jesus. I would like to know how I might become a Christian. My family is also interested. Will you come and tell us how we might become baptized?'

"Needless to say," Dr. Isaacson added, "my wife and I were overjoyed. And I did not write out any resignation."

Dr. Isaacson interested himself in the school for boys organized by Dr. Edman at Peddapur. Under his direction it was advanced from an elementary to a secondary school in 1895 and a little later a splendid building was erected at a cost of $14,000. (*Korsbaneret*, 1916, p. 123.) During his time the beautiful Augustana Church at Samulkot was erected at a cost of $2,700, a gift of the Foreign Missionary Society of Augustana College and Theological Seminary. The church was dedicated January 15, 1911. (Drach, *The Telugu Mission*, p. 374.) In 1902 he was elected treasurer of the General Council Mission in India and he served in this capacity for a number of years.

Bethany College conferred upon him the degree of Doctor of Divinity in recognition of his long and faithful service as a foreign missionary in 1911.

Dr. Isaacson was home on furlough in 1912–1913. When he returned to India he went out alone, leaving his family at Lindsborg, Kansas. His period of service was, however, cut short by the angel of death. He died December 1, 1914, and was buried the following day at Rajahmundry. He served His Lord among the lost sheep of India twenty-one years. At the time of his death he was fifty-two years, seven months, and five days of age.

Charlotte Swensson

Miss Charlotte Swensson was the first unmarried lady missionary of the Augustana Synod to be commissioned for service in the non-Christian world. She began her work in India in 1895, and her tired body was laid to rest under the palms of India in 1908. Her life as a missionary was not long if measured in years, but her devoted service to the Lord and the women of India was outstanding. She labored with the consecrated zeal of that other pioneer, Pastor A. B. Carlson. Both might have lived longer had they taken more time to rest, but both were impelled by a burning love for the souls among whom they were placed to labor and totally spent themselves in this service.

Miss Swensson was born in Ljunghult, Sweden, January 8, 1870. At the age of eight she came with her parents to Axtell, Kansas. The following year her father passed away, leaving a wife and four little daughters without any means of support. Charlotte was next to the oldest, and it became necessary for her to assist in earning daily bread for herself and the family.

After her confirmation in 1883 she was compelled to take care of herself. At first she spent some time working in Denver, Colorado, and then went to Los Gatos, California, where she worked as housemaid. Anxious to acquire some education she used any available spare moments in reading and received some private tutoring. In 1890 she went to Lindsborg, Kansas, and enrolled at Bethany College. When she bade farewell to her pastor, he said: "If you are going to get an education, then that will mean just one thing, that you are going to be a missionary." She was surprised at these words, for though she had long desired to give her life into such service, she had revealed these, her thoughts, to no one.

While at Bethany College she heard an appeal for Zenana workers in India and said in her heart: "Lord, here am I; send me."

Miss Swensson was not endowed with robust health. It became necessary for her to discontinue her studies for several months and go home to rest. Apparently restored, she returned and graduated from the Normal Department in 1894. After another year in post-graduate studies she was ready, having received a call from the General Council's Board of Foreign Missions, to go out to India as a Zenana sister.

She was stationed at Rajahmundry. She immediately won the hearts of all with whom she became associated. She was untiring in her efforts, another one of those zealous missionary souls who spent themselves to complete exhaustion.

"Charlotte Swensson was the first Bible woman on this field to devote her time exclusively to Zenana work. We can therefore say that she was the pioneer in this particular branch of work. It required no small effort for her to enter the homes of these higher caste Hindoo women in order to read to them from the Bible and to instruct them concerning the salvation of their souls. This is the chief mission of the Zenana sister. Next to God we owe to her much credit for the successful growth of this work among the women in our Rajahmundry field." (Ellen Wikstrand, *To the Memory of Our First Zenana Sister.*)

In 1900 she returned to America in broken health. She spent five years in California to recuperate, whereupon she again went out to the work she loved in India. Again she worked without surcease until her life's candle had burned out. She died July 20, 1908, and her body rests in the shadow of the palm trees of India at Rajahmundry.

Missionary A. F. A. Neudoerffer said concerning her: "We cannot express the love we had for her, and the sorrow and loss that we felt when she was gone," and someone else has said: "Her life was one of the greatest gifts which the Lutheran Church of America has given to India."

Miss Swensson bequeathed to the mission which she had so faithfully and lovingly served all her earthly possessions. In her memory the Woman's Missionary Society dedicated in 1927 the

Charlotte Swensson Memorial. This is a Bible Training School where native women are trained and sent out to carry the message of salvation to the women of India.

Hedwig Wahlberg

Hedwig Wahlberg, better known as Mrs. O. W. Lindorff, went to India in 1902 and became the head nurse of Rajahmundry Hospital in which capacity she served for five years. She was devoted to her work and her Master, but the climate of India affected her heart and so she found it necessary to return to America. Upon regaining her health she was called by the Board of Foreign Missions of the Augustana Synod to serve in China, arriving there in 1913. The following year she was united in marriage to one of the medical missionaries, Dr. O. W. Lindorff, with whom she labored faithfully in the medical work until he became a victim of typhus and died in 1921. Though in frail health Mrs. Lindorff continued in the missionary service until 1927. She was then brought to America in broken health. After much suffering which she bore with Christian patience she died in Chicago January 17, 1930. A missionary writes: "She had a cheerful and kind disposition and an exceptional gift of making a home both homelike and cheerful. Her kindness and tact were greatly appreciated, and the Chinese women and children loved her." (*Thirty Years in China*, p. 180.)

Edwin Albin Olson

Pastor Edwin A. Olson was the third Augustana pastor and the fourth of its missionary workers to find his final resting place in India's soil. His day of labor, like Carlson's, was short according to our human way of reckoning.

Pastor Olson was born in Swedeburg, Nebraska, March 1, 1885. There he was confirmed by Pastor J. Torell who no doubt exerted a strong influence on the young boy and turned his thoughts along the line of missions. He was quiet, conscientious and unassuming—but anxious to serve—and began to help his pastor bring in the unchurched in his community.

In spite of many obstacles he was able to pursue studies at Luther College in Wahoo and afterwards graduate from both the Augustana College and the Seminary. He was ordained June 14, 1914, on a call to serve as a missionary to India with a class which gave six missionaries to China.

It is reported that Olson applied himself diligently to his language studies and that he made a splendid missionary. Due to shortage in personnel he was given the charge over two districts and spent most of his time traveling over his fields and directing the work, examining and baptizing catechumens. In his last report he wrote: "Pastor Benjamin and I preached the Good News of Salvation through Christ Jesus, baptized those who were ready for baptism and administered the Lord's Supper as desired by the Christians. 271 men, women, and children were baptized during the year in this district. Many new villages are opening up to Christianity."

In May 1921, he took a journey into North India. While there he suddenly fell ill with smallpox. A Presbyterian missionary who chanced to be his fellow traveler took charge of him and brought him to his mission's station in Rowal Pindi. In the Presbyterian hospital at this place he was given tender Christian care by doctors and nurses, but in spite of this the disease proved fatal. He died May 31, 1921—only a little more than thirty-six years old. He was not married. His body was buried in the European Cemetery in Rowal Pindi.

c. NOW IN OTHER WORK

The following have served the Telugu Mission but are now residing in America:

Pastor Oscar L. Larson. Born in Mead, Nebraska, July 2, 1876. Graduated from Augustana College 1902 and from the Seminary in 1905. He was ordained 1905 and commissioned a missionary October 12, 1905. Pastor and Mrs. Larson (Lillie Olivia Lilliedahl) reached Rajahmundry January 16, 1906. In 1908 he was given charge of the Talapudi district. Pastor Larson

resigned in 1923 and has since then served as pastor in the United States.

Pastor O. O. Eckardt was ordained and commissioned with Pastor Larson and together these two missionaries and their wives went out to India.

Pastor Eckardt was born in Sweden May 19, 1872, and came to the United States at the age of seventeen. He graduated from Augustana College and studied at the Lutheran Seminary in Chicago and at Augustana Seminary. He was married to Julia Amelia Swanson in 1905. He served in India until 1916 and has since then served churches in America.

Pastor Thure Holmer was born in Sweden June 5, 1882, and came to the United States with his parents when he was eight years old, settling in Falconer, New York. He is a graduate of Augustana College and Theological Seminary and was ordained 1912. The same year he was married to Pauline C. Bjork. The Holmers reached Rajahmundry in October 1912, and he served as missionary until 1923. Since then he has had charge of congregations in the United States.

Miss Ada Kron served as a nurse for one term. She went out in 1929. She resigned in 1936 and married. Her name is now Pearson and her home is in Norwich, Connecticut.

Miss Christine E. Erickson served as a missionary nurse from 1915 to 1938. She is a graduate of Bethesda Hospital Training School for Nurses and was commissioned for service in India at the First Lutheran Church, Moline, Illinois, September 12, 1915. Her parents, Pastor and Mrs. E. M. Erickson, were missionaries to India 1877–1884 in the employ of Svenska Fosterlands stiftelsen.

d. NOW SERVING

Miss Betty A. Nilsson, M.D., affectionately known throughout the Synod as "Doctor Betty," grew up in Rockford, Illinois. The urgent call for doctors in India reached her heart and in consequence she changed her plans, to become a teacher, to study

medicine. After completing her medical training she sailed for India in 1908. Shortly afterwards (1911) a new hospital building was erected at Rajahmundry, the women of Augustana Synod paying half of its cost. Dr. Nilsson has spent most of her time in India as head physician of this hospital. "Dr. Nilsson is known far and wide for her medical skill and has received distinct honors from the government of India for her wonderful work."

After a furlough in America she returned to India in 1944.

Miss Agnes C. Christenson graduated from Bethany Normal School in June 1909. She was commissioned a missionary to India at First Lutheran Church, Moline, Illinois, September 12, 1915, and sailed from San Francisco October 2, 1915. She has been engaged in educational work ever since at various places on the Telugu field.

Miss Hilma Levine was born in Denver and grew up in Illinois. She took her nurse's training in the City Hospital at Galesburg, Illinois. Her parents had long prayed that Hilma would become a missionary, and when her mother heard of her decision, she wept. "I am crying for joy," she said. Then she added: "The day you sail for India will be the happiest day of my life." She was commissioned September 12, 1915, with five others at Rockford, Illinois.

Miss Verna Lofgren graduated from the Lincoln School, Galesburg, Illinois, in June 1909, and from the Lutheran Training School for Nursing at Moline May 16, 1920. She was commissioned in the First Lutheran Church, Galesburg, Illinois, July 29, 1923.

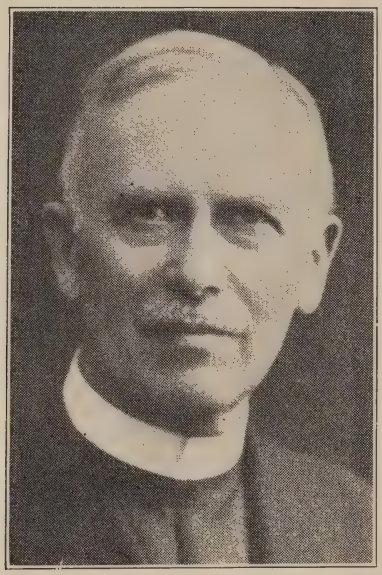
Pastor Ray L. Cunningham first went to India as a lay missionary in 1925. After a term he returned to America and enrolled in Augustana Theological Seminary from which he graduated in 1935 and was ordained the same year. He served one of our churches in Omaha for a year, whereupon he returned to India in the summer of 1936. He came back on furlough in 1942. Sensing the great need on the orphaned mission fields in Tangan-

yika he volunteered to go out there for temporary service, and arrived in Africa the early part of 1944.

Pastor Cunningham was married June 7, 1925, to Miss Lillian Ellison of Des Moines. He was born in Lucerne, Missouri, September 25, 1900. Children: Robert, Clara, Ray, Ruth Anne.

Miss Ruth Hildegard Swanson has served since 1924. She was born in Forest Lake, Minnesota. Before going to India she taught school in Minnesota and Porto Rico and was parish worker in San Francisco. She is at present principal of the Charlotte Swensson Memorial Bible Training School.

Miss Margaret Hawkinson was born near Marquette, Kansas. Graduated from Bethany College in 1932. Took graduate work at George University, Washington, and spent one year at Biblical Seminary, New York. Arrived in India in 1939. Teacher and evangelistic worker.



AUGUST B. EDWINS

CHAPTER 3

AUGUST W. EDWINS: PIONEER TO CHINA

One of our poets said: "The son is the father of the man."

When God sets about to perform a special work He often begins by whispering His plans into the heart of a receptive child. Samuel the prophet is but one of a host of His servants whose hearts were made His workshop in tender years. Many a pastor and missionary felt God's call long before he reached his 'teens.

In Swede Valley, Iowa, a little bashful boy felt very strongly the consciousness of God's presence and His call to serve Him. When only seven years old he knew that he was a sinner who needed God's mercy and forgiveness. He had already developed regular personal prayer habits.

He and his brother Charlie slept in the attic of their very humble farm house. One evening Charlie listened to brother William's prayers until he, too, felt the need of communion with God. He also saw in himself a sinner and yearned for assurance that his sins might be forgiven. The boys had heard the pastor pronounce absolution and so Charlie said: "William, could you not tell me, like our pastor, that my sins are forgiven?"

William was anxious to assist his brother, but he also sensed the seriousness of such an act. He shied at being seen assuming the sacred role of a pastor. He therefore said: "If you will cover your face with the bedding, I will do this for you."

Now Charlie confessed his sins whereupon the seven-year-old lad solemnly pronounced the absolution and concluded the act by also reading the benediction.

In many ways the boy gave evidence that God was both calling and preparing him to become His servant. He dreamt of

becoming a preacher. As he accompanied his father into the fields he sought certain, preferably secluded, places from which he would preach to imaginary audiences and sometimes to cows and sheep! Even before his birth the mother had in prayer dedicated him to service in the kingdom of God.

Raised in Humble Home

August William Edwins was born August 12, 1871, on a little riverland farm near Swede Valley, Iowa. His father's name was Andrew Bjesse Edwins and his mother's name was Lena Catharine Nilsson. Both of the parents were born in Sävsnäs, Dalecarlia, Sweden. They were married in Sweden 1865 and migrated to America like so many others in 1868, known in Swedish history as "the year of famine," settling first on a farm at Moingona, Iowa, but moving in 1871 to Swede Valley.

The father's original surname was Bjesse, but this proved difficult for his new neighbors both to pronounce and to spell. Consequently he adopted, upon becoming a citizen, the name Edwins. The family had left Sweden because of famine, but they found poverty also haunting them in their new home. The first years were spent in a one-room house, and the food supply was often very limited. The father occasionally worked on a near-by railroad which was then under construction. At such times the mother and her children would be alone. Indians were still roaming around. Frequently large groups of Indians would come to the Edwins home with some cornmeal and request that Mother Edwins would bake some bread for them. It would frighten the children tremendously. "Whenever the Indians came dressed in their feathers and regalia, we children would hide under the beds," Edwins said.

The same year that the Edwins family arrived in Swede Valley a Lutheran congregation was organized, and they became charter members of the same. The parents remained as members of this

church until the time of their death. Into this home came eleven children of whom August William was the fourth. Both of the parents died in 1919 and were buried in the Swede Valley Cemetery.

August William was baptized when only a few days old by Pastor C. J. Damström. He attended a one-room country school. There he won a prize as the best speller. Even before confirmation he took part in the work of his church, sang in the choir and taught Sunday School. About this time he drifted, however, and lost the inward peace and assurance he had enjoyed in early childhood. His confirmation teacher, Pastor Daniel Renstrom, helped him back to a sure evangelical footing and he often spoke of him with sincere appreciation.

Struggled to Obtain an Education

At the time of confirmation the call to become a pastor came back with new force. Poverty made it impossible, however, to begin studies immediately. He must first earn some money. At sixteen he left home and found employment in a tinshop in Ogden. Thus he learned the tinner's trade and found this knowledge of value during the first years in China where he made stoves and stovepipes and even the first heating stove for the native mud house in which the Edwins spent their first eighteen months on the new field in Honan. Later he became a dry goods clerk. This work did not interest him and so he next went to Omaha and became a coachman for a wealthy family. Here he was given a room above the stable.

At this time he became deeply concerned over his parents whose farm mortgage was coming due. He and his brother Charlie agreed to raise the necessary money with which to pay this mortgage, and thus give their parents a happy surprise. This was done, but now the money laid aside for an education was gone. Another delay came when word reached him that a horse on his parent's farm had died. Another horse was purchased with his help.

"He Was the Best Student of the Class"

When at last he could start out for Rock Island he was twenty-two years old. He enrolled in the second class at Augustana Academy January 9, 1894. Among his classmates was a little chap only half his age—Peter Olof Bersell. They were classmates through both academy and college, graduating May 29, 1899. Edwins was the valedictorian of his class both in college and in seminary.

Looking back to those days, Dr. Bersell said: "I was a boy eleven years of age and he was just twice as old, a mature man. At least so he appeared to me, for I thought of him then as an old, experienced man, almost in a class with my father. Yet we became classmates and continued as such for six years until graduation from college.

"He was the best student of the class, for to him had been given wonderful intellectual endowments and he was a thorough workman, a splendid example of intellectual honesty.

"My first impression of him was verified and deepened during the subsequent years. He was worthy of love and respect. He was always sedate and never 'let himself go.' He was formal in his attire and proper in his behavior. He was always the gentleman, considerate and kind. This was not an artificial mannerism, but rather the mark of a Christian character and consecrated personality. He had many talents, but he did not scatter them. He was not narrow-minded, but he hewed to the line. In his presence one felt that here was a man who represented a cause, a true man of God.

"August Edwins had something to do with selecting the motto when our class graduated from the academy in 1895. It took learned men to do that back in those days. He was a member of the committee that submitted the Latin motto which was accepted, 'Res severa, verum gaudium.' (The difficult achievement results in true joy.) Doesn't that describe his life? His horizon quite likely did not then extend to the other side of the

globe. But there was another that ordered his life. The young man had entrusted the direction to the Captain of his soul and He directed him step by step. Edwins obeyed." ("A Fruitful Ministry," *Lutheran Companion*, p. 1048, September 17, 1942.)

During his college and seminary vacations he served churches as follows: Traverse City, Michigan, 1894–1895; First Church, St. Paul, 1896–1899; Salem Church, Chicago, 1900, and Mayville, New York, 1901.

The question of an Augustana mission in China was often discussed in the seminary while Edwins was a senior. It led to no little both prayer and searching of heart by the members of this class, not the least by Edwins. As yet the Synod had no such mission but often the question would be asked: "Why should we not begin a mission in that great land and why should not one of us volunteer for such a service?" If Edwins at that time felt moved to volunteer, we do not know, since he did not indicate it. Edwins did not act quickly nor did he permit his emotions to carry him away. It took a call which amounted to a "draft" from God and His Church to make him decide on this important matter.

The Synod held its 1902 annual convention at Ishpeming, Michigan, and here Edwins and his twenty-one classmates were ordained June 15. Edwins was ordained on a call from the Trinity Lutheran Church of Stillwater, Minnesota. This was one of the leading congregations of the Minnesota Conference and had a membership of 890 and a Sunday School enrollment of 280. Here the young pastor found a warm welcome and congenial environment. He enjoyed especially his work with the young people among whom he conducted with mutual blessings a popular Bible class.

Growing Missionary Interest

We must now leave Pastor Edwins in his church work at Stillwater while we take note of what was transpiring at this time among some friends of foreign missions in the Synod but primarily

in the near-by Twin Cities. Here God prepared the organization while He was also preparing in silence the vessel through which the organization was to function, each synchronized for what the Lord had in mind to begin at His appointed time.

Since the early days of the Synod many of its pastors and lay members had been interested in foreign missions. Cooperation with work in India dates back to its first years and with the General Council's Telugu Mission, since the organization of the General Council in 1867. The Augustana Synod still continues to participate with the United Lutheran Church in this work and has not only several missionaries on this field in India but also representation on the Board of Foreign Missions of the United Lutheran Church.

A Prayer Service in Minneapolis

Here and there the friends of missions would ask: "Why does not the Augustana Synod carry on some foreign mission work of its own." Other Lutherans would ask the same question, until, as one Minneapolis pastor stated, "It becomes embarassing for us to know what to answer." But underneath all this the Spirit of the Lord was at work in many hearts, and He used not only His Word but also some human beings as His instruments to move our people to action. In the early nineties the zealous Norwegian Missionary Skrevsrud visited America and also attended the meeting of the Synod. He urged the Synod to launch out in faith, and his message left lasting impressions. Then came another visitor, the Swedish missionary to China, Pastor Erick Folke, the man who gave a long life of outstanding missionary service and did so much to promote missions in Sweden. Pastor J. G. Hultkrans had carried on correspondence with him and the result was that Folke attended a missionary prayer service in the Bethlehem parsonage in Minneapolis. This was in 1901. Before those who had assembled for this informal service dispersed it was decided to issue a call to all who might be interested in mis-

sions to meet in a conference when more thought could be given to this important matter.

China Mission Society Organized

This Missionary Conference—the first of its kind in the history of the Augustana Synod—was held at the Bethlehem Church September 3 and 4, 1901, under the leadership of Dr. P. A. Mattson. Pastor C. J. Collin gave an address the first evening on the theme, "Our Synod's Responsibility to the Heathen World," and a great discussion on this subject was held the following day. It was agreed to organize a China Mission Society and a committee on constitution was elected. Thus the first step was at last taken, but no undue haste was made.

After seven months another meeting was held, April 8, 1902. At this time a constitution was adopted and officers and board members elected. Pastor P. A. Mattson was elected as president; Pastor C. J. Carlson, vice-president; Pastor J. G. Hultkrans, secretary; and Pastor O. A. Nelson, treasurer. Later a meeting was held November 21, 1902, at Gustavus Adolphus Church in St. Paul when action was taken to publish a missionary magazine with Pastor A. F. Almer as editor.

Edwins Is Called

In 1903 the board began to look about for a missionary. Calls were voted first to Pastor P. A. Mattson in Minneapolis and afterwards to S. G. Hägglund, who then was a senior in the Seminary, but neither felt himself in position to accept the call. It was then that the Lord directed the board to the pastor in Stillwater, August William Edwins, whom God had silently prepared. Now the man and the movement met and the day had arrived for Augustana Synod missions in China.

A call was issued to Pastor Edwins in the latter part of 1904.

It was not an easy matter for him to determine what to do with this call. His first reaction was to answer negatively. He had been pastor at Stillwater only a little over two years and his

ministry there had just made a good start. He was loved by his people, and he loved them. Then, he was also unmarried. He doubted the wisdom of going off to a strange land all alone. Was he the man whom God intended for such an important pathfinder work? From childhood he had been reticent rather than heroic. The Synod was not behind this call but an independent society, and this society and its plans were not in favor with many of the leaders in the Synod. Would he not be justified in doing what other good men had already done—answer no?

A deep inward struggle ensued. The missionary calling was not new to him. He had faced it in his soul before at various times, especially during his senior year at the seminary when the classmates had often discussed missions and expressed the feeling that one at least in the class ought to offer himself for such service, but no one had volunteered. Was he the one whom God had meant at that time? Surely he did not want to become a refusing Jonah if God was calling him.

He did the only thing a Christian can do in such a situation—he brought it to God and made it a matter of earnest prayer. Into the late hours of the night, after he had gone to bed, he continued to pray that God would make His will clear to him.

One night he decided to "try God," to ask Him for a sign. He said: "I will arise, take my Bible and open it in the dark and place it thus face down on my desk. If then in the morning my eyes will be directed at the opened place to some significant statement, I will accept it as God's special message to me at this time regarding this call."

In the morning he discovered that he had opened the Bible at Acts, chapter 16, and his eyes caught immediately its ninth verse: "And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over to Macedonia, and help us." He was deeply impressed. Some might say that it was a peculiar coincidence. To him it was an answer to his prayer.

Call Is Accepted

February 9, 1905, Edwins wrote his answer which was in part as follows: "After many prayers and after a careful consideration of the matter, I have come to the conviction that I should accept the call to labor, as God gives grace and strength, for the sake of the Gospel on the mission field in China. . . . And now my prayer is that God will so provide that the step which I am taking may not be to the detriment of the cause of God. If any good will be accomplished, God alone must have the glory for the same."

The China Mission Society held its annual meeting at Center City, where F. M. Eckman was pastor, February 13 and 14, 1905. At this time Pastor Edwins' answer was read and there was general rejoicing and thanksgiving. At last the society was making some real progress. God was giving answers to their prayers and this called them to pray more than ever before. The bigness of the task and its responsibilities now came with new clearness to these men and women who had pledged themselves to launch this work. They had neither large funds nor wealthy men to guarantee the venture. They and their pioneer missionary trusted God to give the needed support and overcome any opposition in the assurance that they were walking in obedience to Him.

A large missionary festival was now arranged and held in the Twin Cities in connection with Missionary Edwins' departure for China. September 14 they met in the Gustavus Adolphus Church in St. Paul and September 15 in the Augustana Church in Minneapolis. The highlight of this missionary conference was the commissioning of the new missionary. Pastor C. B. L. Boman of Bernadotte was one of the speakers and he said: "When we will be told of the first baptism on our new field in China, we will have a day of thanksgiving and rejoicing here at home!" (A. F. Almer, *Our First Decade*, p. 117.) This happy event coincided with the jubilee festivities of Augustana Synod as we shall see later.

A Mate Is Found

When the call came to go to China Edwins was not married. He realized that to go to China would be a long and lonesome journey followed by a long stay, and he did not wish to go out alone. But what young woman would be willing to accompany him on such a strange and daring adventure? Girls might be willing to step into well-cared-for American parsonages—but what about going to the ends of the earth and facing primitive conditions among heathen in a land which only five years before had staged a bloody persecution to uproot every vestige of Christianity? It required courage to ask a young woman to assume such a risk. But our Christian women are not behind our men when it comes to facing hazards to extend the kingdom of God, and in His providence Edwins also found a mate who was willing to become a fellow pioneer in this venture in faith to far-off China. It was a young lady whom he had met in the Clayton Church in Wisconsin, Miss Alfreda Anderholm. At once his heart had told him that she was the one for whom he had been waiting, and he also found that she displayed no hesitancy in leaving home and kindred for this missionary enterprise. They were married September 6, 1905, shortly before sailing, in consequence of which the long voyage to the Orient became also their wedding trip.

China Bound

The Edwins sailed from Seattle September 20th on the *S. S. Dakota*, a new ship making her maiden trip to the Orient. They found several missionaries among their fellow travelers. Mrs. Edwins says as she looks back upon this, her first of many long sea voyages: "The trip was very pleasant. On board we met several missionaries among whom were Pastor and Mrs. Trygstad of the Hauge Norwegian Mission (now the United or Norwegian Lutheran) and others who had been in China before and now were returning. From them we learned much about China and the needs of Honan. A Presbyterian couple on the way back to Honan

assured us that there was ample room for us to begin work also in that province. Our first stop was in Japan. Here we spent ten lovely days sightseeing. It was here we saw for the first time idols such as the heathen worship, and our hearts were stirred within us at the sight. But Japan was so beautiful, while from fellow passengers we had heard so much about how dirty China and her people were, and we wondered very much as to what conditions we would face when we would arrive there."

In a letter written while yet on the Pacific and mailed from Japan Pastor Edwins wrote: "We have been told by missionaries who are our fellow passengers that Honan province is open for the Gospel. This has been very encouraging since we are entertaining the hope of finding a field in that province. The population of Honan is about 22,000,000 (this estimate was too low). The number of missionaries is however very small. If every missionary in China were to locate in Honan, each missionary would still find 7,000 souls for whose spiritual and, in many instances, physical care he would be responsible. 'The harvest indeed is plenteous, but the laborers are few!' Dear brethren in the faith in the Augustana Synod, we grant that you have many duties to discharge at home, but do not neglect to stretch out the hand of Christian love to the poor heathen, and when you do so then do not forget altogether China, by so many completely forgotten, with its hundreds of millions famished and walking in darkness."

They landed in Shanghai October 21. Here they were met by Dr. Hotvedt of the Norwegian mission who gave them a cordial welcome to China. He took charge of them and some of their fellow travelers and became during the next thirty days their guide and travel manager, until they safely reached Fancheng in the Hupeh province.

Twenty Days on a River Boat

Four days were required to make the trip up the Yangtze River from Shanghai to Hankow. It was a pleasant trip. During these days they were given their first China language lessons.

In Hankow the party remained only long enough for Dr. Hotvedt to hire a river boat which was to be their home for the next twenty days and take them farther on their way up the river. Most of the days spent on this journey were quiet and restful, giving much time for reading, meditation, and prayer. But this trip also had its moments of excitement and adventure as they traveled through rapids and robber-infested territory, and at least one experience which could have brought disaster.

When going up fast-moving waters or rapids the boat would be pulled by Chinese coolies who walked on the bank. One day when they had a long distance of such waters to navigate and consequently were making very slow progress, the men—Dr. Hotvedt and Pastors Trygstad and Edwins—went ashore in search of some wild game for the evening meal. In the meantime the rope by which the coolies were pulling the boat broke. The fast moving waters immediately carried the boat in a wild rush downstream with the ladies aboard, with rapids and rocks threatening destruction. It was with considerable difficulty that the boat was retrieved after it had been carried with the current several miles.

One night while anchored to the bank of the river they were aroused from their sleep and given the information that a robber band was in the neighborhood. They were told to hide all their valuables, and the boat was moved out into the middle of the stream where they cast anchor and spent the remainder of the night. The next day they moved on without any interference from the robbers.

It might seem that these experiences in a strange land where every bend of the river was taking her farther into a mysterious life would be enough to make the young bride very nervous. Calmly she wrote, after recording these experiences, "The remainder of the trip was quite restful."

This river voyage brought them at last to Fancheng. They arrived there on Thanksgiving Day, November 30, 1905.

A Year of Preparation at Fancheng

Missionaries of the Norwegian Lutheran Church of America (at that time, the Hauge Synod) graciously opened their homes for the new missionaries and gave them every possible assistance. This hospitality was enjoyed until the Edwins were ready the following year to occupy the chosen field in Honan.

The year at Fancheng was chiefly given over to language studies. Edwins did not have the opportunity of attending a language school as new missionaries now usually do. Conditions were then even in this respect more primitive. While in Shanghai he purchased Ballard's Primer and a dictionary and made plans for learning the language. At Fancheng he engaged a Chinese teacher who knew no English. Naturally he could ask his teacher, in the beginning, no questions—and the teacher could offer no helpful explanations. But Edwins applied himself with the same diligence he had exercised at Augustana and consequently made splendid progress in the difficult language. Edwins possessed the valuable skill of self-criticism. He aimed at perfection. "When we left Fancheng the following year," says Mrs. Edwins, "he had sufficient command of the language to get along and take us, then alone, down the same river in the same manner in which we had come up the previous year in company with a man who had been in China several years." It is said of Edwins that he eventually spoke Chinese almost like a native. Some missionaries have said: "Edwins spoke equally well English, Swedish, and Chinese." He also had a good working knowledge of German and instructed at some time in Latin, Greek, and Hebrew.

Looking for a Field

In the spring of 1906 two of the Norwegian Lutheran missionaries, Landahl and Ronning, and his Chinese teacher, Mr. Lei, accompanied Edwins on a tour to look for a field for the new Augustana mission. It was a long and interesting journey. They left Fancheng April 24th on this northward way to investigate

the prospects of Honan. Conditions in many parts of China were far from tranquil at this time. Anti-foreign hatred had not yet calmed down following the Boxer Rebellion. Pastor Edwins told of this historical journey: "Rumors of sedition and anti-foreign movements were rife. Some parts of the province of Honan, whither we were to go, were in a state of insurrection. Some friends warned us not to venture upon so long a journey at such a time, but those who had planned for the tour had committed the whole matter to God in prayer and counted confidently upon His faithfulness for guidance and protection.

"To our knowledge no danger threatened us at any time except on the second day of our journey. Then it happened that we were attacked by a mob at a country village where two of the common Chinese open-air theaters had attracted a concourse of about two thousand idle spectators. The village street was crowded to the utmost, and through that crowded street our clumsy mule carts had to make their way. On seeing that we were foreigners many in the crowd began to yell out a kind of unearthly war whoop. Our drivers were somewhat uneasy and desired to move on as fast as the dense crowd would make way. Our two-wheeled carts swayed more or less from side to side on the uneven road. A basket of Chinese steamed bread was upset by a slight collision with one of our carts. The vendor, a young boy, screamed loudly as his little loaves rolled on the ground and were snatched up by the thievish bystanders. This little episode perhaps increased the commotion somewhat. Little by little, however, our carts plowed their way through the dense mass of surging humanity and we were soon on the point of leaving the crowd behind us, but then the mob followed us, hooting and yelling and hurling at us and our mules and vehicles whatever missiles were at hand. Our mules were beaten most unmercifully with large, heavy lumps of sun-dried clay. Some of our little company also received heavy blows from flying missiles. The mules pulling the foremost cart stopped, and for some moments it seemed as though we might be surrounded, but fortunately our drivers succeeded in getting their

animals started again, and by rapid driving we managed to outdistance the howling mob." (*Our First Decade in China*, pp. 10–11.)

They now consulted some Chinese officials. They were provided with a military escort and advised to take another route from the one which they had originally intended to follow. This new route proved to be God's purpose for them in more ways than one. Undisturbed they reached in a few days Hsiang-cheng where the China Inland Mission had one of its main stations. It so happened that two leading missionaries of this mission—Dr. Guinness and Pastor Joyce—had just arrived at Hsiang-cheng. They greeted the Kingdom-explorers most cordially and immediately took a most kind and cooperative attitude toward their errand. "It is meet that we give due recognition to God's providential guidance by mentioning that the very men whom He used to direct and help us were in Hsiang-cheng by reason of His special leading. These kind messengers of the Lord helped to open for us the door of missionary opportunity in China," wrote Edwins. (*Our First Decade in China*, p. 12.)

An Historical Evening

After a brief rest and a tasty meal, maps of the Honan province were produced. Most of this area had been preempted by China Inland Mission, but they willingly set aside a generous portion of the province to the future Augustana Mission in view of the fact that they as yet did not have personnel wherewith to occupy this area. Boundary lines were agreed on. By this agreement the Augustana Synod was given an area reaching from Kaifeng to Loyang—east and west—and from the Yellow River in the north to the borders of the China Inland and the Norwegian Lutheran Missions in the south, with seventeen cities, six hundred villages, and ten thousand towns, and a population at present estimated at about five million souls. That evening in Hsiang-hsien was of tremendous importance to the Augustana Synod, to the kingdom of God, and to thousands of Honanese.

When the division of the field had been agreed upon, the five men of God bowed their knees and together thanked God, who in His providence had brought them together. Thirty-five years later Pastor Joyce wrote: "I shall never forget that evening in Hsiang-hsien in the spring of 1906. I consider it a great privilege that I was permitted to assist in the platting of the Augustana Synod Mission in China. Ever since that day I have held Dr. Edwins in high esteem. He was such a genuine personality." (*Korsbaneret*, 1943, p. 31.)

This was a crowning moment in Missionary Edwins' life! For this day he had lived and prayed and suffered for many weary months. At last the China Mission Society, which to him always meant the Augustana Synod, had a field in China. This evening therefore became one of the happiest in his life. His cup was running over. He wrote: "I am confident that no polar explorer on reaching his goal has experienced a joy so pure and satisfying as that which thrilled my soul when at last I saw before me as a reality that which so many had prayed for during so many years —our dear Synod at last had a mission field all its own in ancient heathen China!"

This was more than he could carry to himself. Augustana in the homeland must share the good news—it must know what God in His providence had done as quickly as possible.

An Undelivered Cable

As soon as they had safely returned from the journey he made haste to convey the glad news to the Church in America. Within a few days the Synod was due to meet. He decided to send a cable in care of the church where the convention was to be held in order that all the friends of missions in the home church might rejoice with him and praise the Lord. He also appealed for workers to help him to occupy the field.

What now followed was destined to bring to Missionary Edwins the greatest heartache of his life. Long weeks afterwards he was to discover that when his cable arrived it had reached

the Synodical Council—but never got any further. It was not read to the Synod, as he had hoped, nor was it turned over to the officers of the China Mission Society.

Back of this, of course, is a story and fortunately this story may now be referred to without rekindling embers which have now died under the ashes. The years have a way of burying the tensions which sometimes arise even in church groups.

The China Mission movement was launched by men within the Synod who felt that the Synod should conduct at least one foreign mission of its own. In their impatience with the brethren who had not caught their vision these men may have become critical. They had no wish to harm the Telugu Mission but came to be by some so understood. Unfortunately the Telugu Mission came to be a shibboleth. Some may have sincerely feared that an Augustana-owned mission would lessen if not kill the interest in the work in India while others who were not interested in any increased foreign mission emphasis probably found in the Telugu Mission a convenient shield. Continued membership in the General Council was also at that time a much-debated issue. At such times accusations may be indulged in on both sides of any matter until the governing motives become somewhat confused. The China mission movement encountered, during its first years, no little opposition but it weathered these storms and its roots grew ever deeper into the hearts of the Augustana constituency, until in 1908 it was taken over by the Synod, and the tension gradually ended.

Beginnings in Hsuchang

After locating the field in Honan Edwins returned with his Norwegian friends to Fanghsien and spent the summer there in intensive language studies, since now he was more anxious than ever to acquire ability to use the strange language. On September 2, 1906, the Edwins said good-by to the friends in Fancheng where they had received so much kindness and set out for their own field and their new home at Hsuchang. They took their way

via Hankow where some essential supplies were bought—nails and some lumber with which to make their new home a little more comfortable and some galvanized iron for a stove. These things were shipped by rail from Hankow to Hsuchang.

They arrived in Hsuchang in October. Their first home, Edwins said, could at best be compared to a pioneer settler's home in our western prairie states before the turn of the century. It was a native house built of mud bricks with a thatched roof and a dirt floor. They lived in this house a year and a half.

A few weeks after the arrival in Hsuchang they were given the joy of receiving the first helper in the work. It was Miss Ingeborg Nystul, a deaconess from St. Paul. She arrived in November 1906.

The following spring premises were bought in Hsuchang for the first mission station. In carrying through this business transaction Pastor Edwins was to make some of his first discoveries in how differently such matters are done in China and that there is with them no American hurry in bringing such matters to a culmination.

There were no precedents for this action as no foreigner had as yet purchased real estate in Hsuchang. On the premises lived at that time not only the owner but also another family which had loaned the owner some money and in consequence held a mortgage on most of the land. These folks were quite confident that the owner who was heavily addicted to opium-smoking, would never be able to raise enough money to pay this mortgage and so they were calmly awaiting the day when they would take possession. Naturally they could not be informed of the proposed deal since then they would prevent the suspected foreigners from making the purchase. For this as well as for other reasons utmost secrecy became necessary. At the same time Edwins did not feel that he should "buy the pig in the sack." He sought an opportunity to view the piece of land and the houses which were included.

Dressed in native attire he approached the place one night in dim moonlight almost like a thief. Even so his cautious visit was cut short by a quarrelsome old lady who discovered the intruder. Her shouts and vituperations made him decide that it was the better part of valor to make a quick retreat. But the negotiations with the owner moved forward. Half a year later he succeeded in closing the deal.

He now discovered that the necessary repairs and alterations must be made with caution. The neighbors were suspicious of the foreigner. One day he was given notice that the neighborhood was threatening to organize a general revolt if he built a house from which there would be a view into some of the neighbors' yards. It required tact and patience to deal with these problems and to gain the good will of such suspicious souls. Finally it became possible for the missionaries to move into their permanent quarters and leave their mud-brick home in March 1908. During this year he was greatly encouraged by the arrival of two missionary families, Dr. and Mrs. C. P. Friberg and Pastor and Mrs. Alfred E. Trued.

He felt that the first duty which confronted him and his new fellow workers would be to occupy the larger field and hold it until recruits could arrive from the homeland. He made it therefore a point to obtain a foothold as soon as possible in some of the cities in the area which he had received as a mission field—Hsuchang, Juchow, Yüchow, Kiahsien, Loyang. In purchasing land and opening stations in these and other places, he and his companion in the work, Pastor Trued, had many interesting experiences and had occasion to learn more lessons about the Chinese ways of doing business.

Grandfather Must Be Buried First

Loyang, at that time known as Honanfu, is an important city, and it has even at some time in the past been the capital of China. Here he determined to establish a mission station, and so steps

were taken to lease grounds for this purpose. We shall let Pastor Edwins tell in his own words of an experience in this connection:

"The people from whom we rented some buildings gave a promise that some buildings would be placed at our disposal before very long. An elderly father or grandfather had died and the burial would have to take place first before we could have the use of these other buildings. Such reasons for delay seemed perfectly valid to us, and we were willing enough to wait.

"About three weeks later we made another visit in the city and then rather took for granted that our use of the promised buildings would not be delayed further. Then the former excuse was again given, as that planned-for funeral was still a matter of some future date. I ventured to ask when it would take place and was told that no one knew. Then I could not but ask for the strange reason. The reply was that certain wise experts would have to select a suitable time and burial place, and that this selection might require considerable time. But how long ago did the venerable old grandfather pass away? I asked this question and was told that he died several years ago! This opened my eyes to the fact that one should not try to judge of things Chinese according to foreign standards." (*Our First Decade in China*, p. 14.)

Sometime later they succeeded in purchasing another fine plot of ground on which the mission station buildings were erected and left the other folks in peace to take their own good time about arranging for the venerable grandfather's burial. "Now we have but little interest in knowing," wrote Edwins, "whether that coffin still stands in the family rooms as before, or has been transferred to that long-sought-for lucky spot under the sod."

Overcoming Oppositions

Kiahsien was another strategic center, and attempts were made as soon as possible to open a station there. Here difficulty was encountered before promises could be obtained. After some time he managed to rent a few small and almost tumble-down

buildings, whereupon an old native Christian teacher was sent there to occupy the buildings and take charge of the station. But the owner of the property was severely persecuted for leasing his place to foreigners. On some trumped up and false accusations he was brought before the yamen and given a severe beating. This frightened him so much that he ran away and hid himself. When Pastor Edwins heard of this, he voluntarily surrendered the lease, and the mission vacated the premises to save the owner from further trouble. Others, however, were willing to lease buildings, but in each instance the yamen made it impossible for the mission to take possession. The old native teacher-evangelist went to the yamen several times about the matter but was not even given an opportunity to meet the mandarin. Finally it seems that the good old man's patience had come to an end, and so on such a visit he must have said something which proved objectionable. Now he was brought before the official at last—but as a prisoner in heavy iron shackles. He was accused of something which amounted to about the same as contempt of court. He was not given any punishment, but he was placed under guard, as a prisoner, and sent back to Hsuchang. It was now thought best not to force one's way into Kiahsien until the storm had subsided. About a year later Pastor Trued succeeded in buying some very desirable property in Kiahsien, and a mission station was then established there, too.

It required much faith in these early days to reach out in this way and claim for the Lord and the Church this large area. Would workers be sent out to hold these and other necessary stations? With trust in God, Edwins and his few fellow workers went about laying a good foundation, even at the risk of being misunderstood by their supporters at home. Could he not have reported, during these pioneer years, better numerical results if he had concentrated on one place and intensively worked there to gain converts? A man with smaller vision may have done so. Instead he set about to preempt the whole field and claim it for the Church of God in the belief that God would also supply the

necessary men and women to carry on the evangelization. Harvesters would come, and when they came they were to find the groundwork done and the doors open. Later developments have proven that he, in this, was a wise master-builder. When a number of workers at last arrived, he stepped aside from the local evangelistic work and unselfishly rejoiced with these younger workers when the joy of bringing in the harvest was given to them.

Synod Accepts the Mission

While Pastor Edwins went out as the representative of an independent missionary society, he always felt that he was the missionary of the Augustana Synod and he entertained the hope that the Synod would before long take over the work. This, his hope, was also soon fulfilled.

In May 1908, the China Mission Society voted to offer its work to the Synod. At the synodical meeting in June this offer was accepted. The Synod also elected a board to assume charge, whereupon the China Mission Society turned over to this board its missionaries, field, properties, and funds, and Pastor Edwins and the other missionaries, Ingeborg Nystul, Dr. Friberg, and Pastor Trued, became the missionaries of the Synod. Strangely enough the interests of our cooperative foreign mission work in India was not turned over to this board. During the next thirteen years this board was responsible for the work in China alone, while the India work remained in the hands of the old mission board. By this arrangement the Synod had two boards charged with foreign mission work, resulting, for a while, in continued tension. A year later Pastor Edwins objected to the way gifts were reported in the church press. Contributions were listed under two headings, one for "Foreign Missions" and the other for "China Missions." The gifts designated "Foreign Missions" were used for India. "Whether this is done intentionally or not I do not know," wrote Edwins. "One thing is, however, certain, by such procedure an injustice is performed. Neither mission

should be granted a monopoly of a term which is so dear to the hearts of our people. We all know that China, too, is a foreign land, and therefore mission work conducted there should also be called foreign missions." In 1921 all overseas or foreign mission work of the Synod was placed under one board, The Board of Foreign Missions of the Augustana Synod.

First Baptismal Service

The last Sunday of May 1910, was a red-letter day in the story of the mission. This day Pastor Edwins had the joy of administering the sacrament of baptism to nine natives at Hsu-chang—the first-fruits of the Church of Christ in this part of China. We remember the words of Pastor Boman, spoken in Minneapolis shortly before Pastor Edwins' departure, that the report of the first baptism would bring about great rejoicing in the home Church. It is of interest to note that this happy event coincided with the jubilee celebration of the Synod. As late as 1943 the writer asked Mrs. Edwins: "How about those nine who were baptized by Pastor Edwins at Pentecost, 1910—how many of them remained faithful?" To which she answered: "Some of them are dead and some have moved away, but every one, as far as we know, remained faithful and among them were two or three who became outstanding lights for Christ." One was a gray-haired man of sixty-seven and two were elderly women. Edwins wrote: "No one at home knew then that the first half century of our history as a Church also included the reaping of these first-fruits of Christian Chinese. Out here we were glad to know that our first half-decade in China had resulted in this little earnest of coming harvests." (*Our First Decade*, p. 16.)

Three months later Mrs. Edwins wrote: "Today an old woman came to the service and I wish you could have seen her. She is the wife of the old man of sixty-seven that my husband baptized in May. Her eyes are very poor. She can barely see to walk, and she can not learn to read; but she has learned by heart several hymns and passages of Scripture. Her faith is wonderful.

She had walked this morning fifteen li or about five miles, and she insisted on returning home the same day. Her face showed that a new life had begun in her heart. I do not know how to express the joy that fills our hearts!" After years of toil the missionaries now were permitted to see that the Word of God was able to bear fruit unto eternal life even in China, and it must have given them tremendous encouragement. Prejudices against the foreigners were breaking down. Great numbers could now be gathered for the services. Men were curious to know what these foreigners had come to proclaim, but converts were accepted more cautiously and only after a long time of catechumenical preparation. A heartening evidence of the fact that mistrust of the foreigners was disappearing and a confidence being instilled instead was when one of their Hsuchang neighbors, who had opposed the mission building, came and asked the Edwins if they would let their young girl stay with them for safekeeping while the parents went on a short journey from the city.

First Venture in Education

During the first years very little could be done toward establishing schools. The first venture along this line was begun by Pastor Edwins in Hsuchang in 1909. Of this he writes: "We made no effort to begin work of that kind, but some persons came and asked us if we could not open a school, as they had some pupils to send us. Not many came the first term, but the number grew gradually until it reached about twenty. The teacher put in charge of the school was a capable man, but possessed little or no knowledge of the 'New Learning,' such as geography, arithmetic, physiology, etc. Had the teacher been better qualified for teaching, and I for superintending, the school might have proved a marked success, as there seemed to be no difficulty in securing pupils. But as it was, our curriculum was too incomplete and the method of instruction not sufficiently modern. The school quarters were also unsuitable and the equipment very deficient." (*Our First Decade*, p. 79.)

In 1911 it became necessary to close this school.

In 1913 another little school was begun. This came about in this way: a famine was prevailing and the mission had found and rescued some starved and sick boys who were brought to the mission station for care. When they had recovered, it seemed heartless to send them away, so a school was started for these homeless boys and a few others. Due to the fact that Pastor Edwins had to spend much of his time away from home supervising building work at other stations, very little supervision could be given and this school was discontinued after about a year. But through these experiments he learned some valuable lessons, one of which was that a foreigner must have constant supervision of the school if it is to be a success. With additional helpers from the homeland it later became possible to launch a splendid system of both primary and secondary schools.

Beautiful Kikungshan

Kikungshan has long been a gathering point and a place of restful retreat for Lutheran missionaries serving in Central China. Here is the American School for Missionaries' Children and hither the families come for their summer vacations to get away from the heat on the plains and to be for a while with their children. Here several missionaries have built their own summer cottages.

Kikungshan has been thus described by Dr. Gustav Carlberg: "In every direction as far as the eye can see are blue-gray ranges of mountains. Beautiful sunsets are frequent. A common sight of a morning is to see the clouds massed together in the valleys, presenting a perfectly smooth surface resembling an immense sea, with here and there a jagged mountain peak projecting above the fleecy surface. The slopes of the mountains are partly covered with trees and small shrubbery. Various varieties of evergreen abound, also oak, walnut and other leaf trees, not forgetting the slender bamboo, which grows in great profusion in the valleys. Flowers are conspicuous and bloom from the beginning of March to the end of October. Violets, daisies, orchids, Easter lilies are

only some of the varieties that grow wild among the mountains here." (*Our Second Decade*, pp. 21–22.)

Pastor Edwins loved Kikungshan. Like Peter of old he said: "Let us here build . . . cottages." March 22, 1909, he writes with some concern about Mrs. Edwins' health and then continues: "When summer comes we will 'flee to the mountains' again. . . . Trueds intend to go to the mountains as soon as possible. In the bracing and invigorating climate up there they will be better able to pursue their language studies." Then he states that he had made an arrangement the previous summer with the Norwegian Lutheran missionary Rev. K. S. Stokke for the purchase of four lots. On these lots the board could authorize the erection of a rest home for the missionaries. If this plan would not be feasible, then another alternative would be for the individual missionary families to take over a lot and thereon build their own summer homes. The second plan was afterwards carried out. But before much could be done the Edwins had their first furlough in 1911. Their homecoming was hastened somewhat by the serious illness of one of their children.

Preparing the New Missionaries

On their return to China in 1912 the cottages on Kikungshan were erected and soon a new and busy period began. God was answering their prayers and new workers were coming for a while in such numbers that it became the chief concern of the pioneer missionary to prepare them for their missionary tasks. In 1911 Mr. C. O. A. Sphira joined the mission; in 1912 Miss Hanna Engberg, Miss Thyra Lawson, Dr. O. W. Lindorff, Pastor M. B. Hanson, Pastor J. W. Lindbeck; in 1913 Mr. and Mrs. C. O. Forsberg, Pastor and Mrs. Victor E. Swenson, and in 1914—the banner year of accessions—Dr. and Mrs. John L. Benson, Pastor and Mrs. Nels Benson, Dr. and Mrs. Gustav Carlberg, Pastor and Mrs. J. J. Lindell, Pastor and Mrs. David Vikner, Miss Hannah J. Colberg, Miss Elvira Persson, and Mrs. C. O. A. Sphira.

These recruits filled the hearts of Pastor Edwins and his few veteran fellow workers with joy and thanksgiving. Strangely enough, their coming also created problems mainly because there was as yet no union language school to which they could be sent for a year or so to learn the Chinese. After due deliberation it was deemed best that Pastor Edwins should leave the mission work and withdraw to Kikungshan with the newly arrived missionaries and conduct an intensive language school, so as to get the new workers prepared as soon as possible. The mission station work was left to Pastor Alfred E. Trued and the few others who at this time had learned to use the Chinese language. Other Lutheran missions which had received reinforcements joined in the language school effort until Pastor Edwins found himself conducting a school with an enrollment of thirty-six. This school opened October 21, 1914.

One of the language students, Dr. Carlberg, writes: "To facilitate the work of acquiring the Chinese language a language school has been established in Kikungshan, where the missionaries have their summer homes. Rev. A. W. Edwins, the founder of our mission, is in charge. There are upwards of eighteen native teachers whose duties are largely to give private instruction in the homes.

"The emphasis of the work is placed in mastering sentences by getting them through the ear and then using them in speaking. This has proven to be a most effective method. Writing Chinese characters and reading are also practiced. Studying a living language in this way is very interesting, not to say positively stimulating, for one is enabled to make use day by day of the things learned.

"The language study year on Kikungshan passed all too quickly." (*Our Second Decade*, p. 21.)

Pastor Edwins wrote at this time: "Our newly arrived brothers and sisters are busy with learning the language. They are making good progress, and I dare entertain the hope that they are going to acquire a better knowledge of the Chinese than

most of us others did during the first year in China. A language school will save at least a year's time when it comes to learning the Chinese." (Letter to C. A. Hultkrans, December 3, 1914.)

At that time there were some seven or more similar local language schools in various parts of China. A language school commission was appointed to visit these schools, and it also came to Kikungshan. It was headed by Mr. W. B. Pettus and included Rev. F. W. Baller, whose Primer was used as a textbook. They considered the method used in Kikungshan good and said that the students were making good progress, but they favored a school so located that there would be a greater opportunity to be in contact with both Chinese and missionary work. The recommendations of this committee led shortly afterwards to the establishment of the Union Language School in Peking, where those who subsequently arrived have studied until the war made it necessary for the school to leave Peking.

Enters Union Lutheran Work

Upon finishing their language courses the new missionaries were assigned to the mission stations to carry on evangelistic work and to establish schools and hospitals. This made it possible for the pioneer missionary to become released from station duties. His linguistic accomplishments and his knowledge of Chinese ways and customs coupled with his general theological scholarship indicated that from now on he would prove most valuable to the mission in general literary work and in teaching, and to such pursuits he was now permitted to devote himself. This made his life more secluded and gave him less to do with the administration of the mission's activities, but it also gave him an opportunity to be one of the pioneers in a bigger work and to assist in laying the foundation for the Lutheran Church of China.

In the early part of 1916 he was elected editor of "Sin I Bao," the union Lutheran church paper. This paper enjoyed a wide circulation among the members of the various Lutheran missions. In 1920 when the Lutheran Church of China was organized

through the agreement of a large number of Lutheran missions, this paper became its official organ. Edwins was hesitant at first to enter upon union work lest it might not be approved by his home board. He also said: "If it should be a matter of separating me from our own mission, then I would prefer to withdraw altogether from this new employment." (Letter to O. J. Johnson, April 10, 1917.) He assumed his editorial duties in the spring of 1917.

It seems that the Augustana Synod did not at this time feel itself ready to move very fast in union Lutheran work in China. Because of action of Synod in June 1917, the Synod decided to table the matter of cooperation with other Lutheran bodies in China until more information would be received. Pastor Edwins felt that he could not remain in the position of editor-in-chief of *The Lutheran* and so tendered his resignation in September.

Training Native Pastors

The last twenty years of his life were devoted to teaching at the Union Theological Seminary in Shekow near Hankow.

The first move toward the establishment of this Seminary was made in 1907 by some delegates to a missionary conference in Shanghai. The following year more definite preliminary steps were taken when the missionaries came together on Kikungshan. Pastor Edwins was a member of the committee which was elected to look for a site and prepare other necessary recommendations. The committee unanimously agreed on a place in Shekow, and a site was purchased and plans set in motion to erect a seminary. The school began to function in the spring of 1913. The Augustana Synod did not enter, however, into this cooperative work until 1921. Since that time the Synod has been a part owner of the Seminary and has maintained representation on its teaching staff. Dr. Edwins became that year a member of its faculty. He held the chair in dogmatics and ethics. At different times he taught various other subjects and served for a while as president of the Seminary.

The influence which Dr. Edwins exerted as a teacher at Shekow can only be ascertained in the light of eternity. During these many years he was privileged to put his stamp upon young men who will have a permanent part in the shaping of the Lutheran Church of China for decades to come. A considerable number of these men have been ordained. Some are serving the church as teachers and evangelists and will no doubt add to the number of ordained men in years to come, since in China the Church is following the practice of trying out the young men, upon graduation, for several years in some form of church work before they are ordained.

"He Was a Teacher as Few"

We shall quote from what a few of his fellow workers who were associated with him in the mission work in China have said about Dr. Edwins as a teacher:

"We can as an Augustana Synod thank God for the work our missionaries have accomplished in China. It must be an inspiration to our pioneer missionary, Dr. A. W. Edwins, to see the visible fruits of his prayers. He is exerting a great influence in the Lutheran Theological Seminary at Shekow. The Lutheran Church of China has one of her most distinguished scholars in Dr. A. W. Edwins. We can be grateful that Dr. Edwins has dedicated his all to the One who has given him all. We need never fear that our mission or the Lutheran Church of China will lack a stalwart defender of the whole Bible as long as Dr. Edwins' voice is heard." (Pastor Roy F. Thelander in *Our Second Decade*, p. 58.)

"He was a teacher as few. Most of the pastors of the Lutheran Church of China have sat at his feet. They all without any exception esteemed him highly. He gave them a good foundation in Lutheran faith and doctrine and its soundness is proven in their preaching and teaching.

"During the summer vacations when the missionaries came together on the mountain he was asked to give Bible studies and

lectures. Paul's letters were his favorites, especially Romans and Galatians. When Dr. Edwins lectured on these epistles we had real moments of transfiguration on the mountain." (Dr. John L. Benson in *Korsbaneret*, 1943, pp. 35–36.)

The one missionary who was most closely associated with Dr. Edwins for the longest number of years is Dr. Gustav Carlberg. He knew Edwins first as a language teacher during his first year in China, and afterwards as a colleague in the Seminary for a number of years. He writes: "He was our language teacher the first year we were out. He had perfect command of the language and was able to inspire in his pupils a desire to master the language. It was interesting to note that he did not press us to start immediately on our language studies but gave us ample time first to get settled. Our first task was to construct wood-burning stoves out of sheet iron, and in this he served as our example and advisor. He made a very good stove himself, having learned the sheet iron workers' trade as a young man. He was very handy with tools and did painstaking and accurate work.

"Dr. Edwins was a skillful teacher and was much sought after for Bible study classes, especially during the summer when missionaries of many denominations were often included in his classes."

To this we shall add a few words from Mrs. Edwins. She writes: "He greatly loved to teach. It gave him deep joy in having the privilege of helping to prepare young Chinese men for the ministry. The boys would often come to him with questions. Often I heard them say to him, 'You make things so clear.' Frequently he would say that it was a joy to sense the appreciation of the Chinese students. It gave him such a sense of satisfaction to know that the young men among whom he labored were acquiring the knowledge necessary for their future work. He gave much time to class preparation, and he never considered his past acquaintance with the lesson sufficient. He was often in his study until after midnight pouring over his lessons. When I would call to him: 'William, get some sleep or even your preparations won't

do you much good,' he would answer, 'In a few minutes!' Those minutes would often become an hour or two."

Edwins also took an active interest in the spread of Lutheran literature which is so sorely needed in China. He was a member of the Lutheran Board of Publication which, like the Lutheran Home and Agency in Hankow, is a union enterprise dedicated to the purpose of serving the emerging Lutheran Church of China.

Sent Family Home in 1941

Mrs. Edwins and the youngest children left China for the homeland in March 1941. For some time the American government had urged all its citizens, especially women and children, to leave China, particularly the area overrun and occupied by the Japanese, and Shekow belonged to the latter category. Since no special danger seemed to threaten male missionaries with American citizenship, Dr. Edwins remained to pursue his duties. Dr. Gustav Carlberg, the president of the Lutheran Seminary, also remained at his post as well as some other men.

The next few months were to be fraught with momentous and tragic events both for the Edwins' family and for the world. Through the Pearl Harbor attack we were brought into the great war and American citizens residing in occupied China were interned. Since Shekow, where the seminary is located, was in occupied territory, Edwins and Carlberg were among those who now became internees.

During the time which elapsed before arrangements were made for the first exchange of American and Japanese nationals Dr. Edwins took sick with typhus. Fortunately Dr. Carlberg was near at hand to give assistance and comfort during the experiences which he now went through. When at last he seemingly was on the way to recovery and home, he was overcome by a stroke and died at sea.

We have the story of Edwins' last days from the pen of his companion and long-time friend. Dr. Carlberg wrote:

"After Mrs. Edwins left China following the urgent advice of the American consular authorities, Edwins and I were brought into even closer contact than before. We had our meals together in his home, though we lived each in our own houses. He supervised the kitchen arrangements and the buying of supplies. Later, the Rev. Ingvald Daehlin of the Lutheran Board of Publications came over to join us. This partnership continued through the summer and fall of 1941. In the early winter Pastor Daehlin was taken to Hankow, ill with typhus, and on December 23 Dr. Edwins suffered an attack of the same disease and was removed to the International Hospital in Hankow. Neither of them was permitted to return to Shekow, due to the breaking out of the war in the Pacific area.

"After one month in the hospital Dr. Edwins went to the Lutheran Home for Missionaries in Hankow to convalesce. He suffered some setbacks and his vision became impaired. He was cautioned by the doctor to abstain from much reading or writing.

Going Home!

"In the early part of April news reached us of the plan for repatriation of American citizens in China, and shortly after that we received blanks from the Japanese authorities, which we were to fill out, stating whether or not we wished to be repatriated. Both Dr. Edwins and I signed in the affirmative. On May 16 I was asked by the authorities to move to Hankow. Dr. Edwins was particularly happy to see me at this time, and many were the times spent together as we took our daily walks on the upper veranda of the Lutheran Home. He had a premonition even then that he would probably not reach home to see his dear ones, and that he would be taken by a paralytic stroke. On the last Sunday of our stay in Hankow he spoke at the Lutheran communion service and gave a very impressive message.

"The following Friday, June 5, we boarded the Japanese steamer which brought us in to Shanghai on the 9th. We were assigned to the American Country Club along with about 340

other repatriates. Although we had the freedom of the city and were free to move about, Dr. Edwins, in his weakened condition, stayed inside and rested most of the time. On the tenth day of our stay there he was seized in the early morning hours with a cerebral hemorrhage immobilizing his right side and impairing his speech. He was removed to the China Inland Hospital, where he received the best of care, until the day of sailing of our vessel, when he was brought on board with other passengers.

"The doctors and nurses in charge of him, and also the China Inland Hospital authorities and others consulted, agreed that it would be best under the circumstances to bring him along, as there was seemingly a chance for him to survive the journey. The steamer, *S. S. Conte Verde*, left Shanghai on June 29 at noon. At first Dr. Edwins seemed to rally and was able to take some nourishment, but soon his condition became decidedly worse, and July 2 at 10:25 A.M. his spirit departed to be with the Lord.

"Thus We Laid Our Brother to Rest"

"That evening his body was brought to the isolation ward and early the next morning the sailors prepared it for burial by wrapping it in heavy canvass with weights and thick ropes. At 4:30 A.M. on July 3 a group of fellow missionaries and friends, together with the captain and officers of the ship and the Swiss and Japanese representatives, gathered in the after part of the ship. The body was placed on a high bench even with the top of the rail and covered with a black cloth. Dr. Ralph Mortensen conducted the services and read the obituary. Pastor I. Daehlin gave the address, and I performed the committal service, and thus we laid our brother to rest in the depths of the sea, the waters of which lap the shores of the land which he loved so well and to which he had given a lifetime of service.

"As the body was slowly lowered to the water, we sang 'Jesus, Saviour, pilot me over life's tempestuous sea.' The place where his body was committed to the sea was about 170 miles off the

coast of Indo-China near Phanrang." (*Lutheran Companion*, October 29, 1942, pp. 1245–1246.)

Among the many repatriates who were in Shanghai and later became passengers on the *S. S. Conte Verde* was a large number of American missionaries, among whom were many doctors and nurses. They were members of other missions and strangers to Dr. Edwins, but in Christian love these men and women volunteered their services. Four doctors—J. C. McCracken, E. E. Murray, N. Bercovitz, and T. V. Oltman—gave him their professional service, and four nurses—M. Burkwall, Helen Anderson, Helen Dizney, and Dorothy Clawson—took turns in ministering to him. It was upon a written statement, signed by these four doctors and four nurses, that they would care for Dr. Edwins on board the ship that the Swiss Consul-General allowed him to embark. (*Lutheran Companion*, September 17, 1942, p. 1051.)

Under the auspices of the Board of Foreign Missions a memorial service was held at the Augustana Lutheran Church in Minneapolis, Minnesota, Sunday, August 30, 1942. Dr. Gustav Carlberg arrived in America on the Swedish exchange ship *Gripsholm* just in time to reach Minneapolis the previous evening. He spoke at this service on "Dr. Edwins' Life and Death." It was a great satisfaction to know that this fellow worker had been his faithful companion during his last days. Dr. P. O. Bersell, the president of the Augustana Synod, preached a sermon on the theme, "A Fruitful Ministry," John 15. 16; and Dr. S. Hjalmar Swanson, the Executive Director of the Board of Foreign Missions, spoke on "Our Pioneer China Missionary."

The Edwins' home was blessed with eleven children, all born in China. Two of these were called to their heavenly home in early life, and their mortal remains rest in China. The other nine are: Samuel, Margaret, Esther, Vincent, Kenneth, Dorothea, David, Elaine, and Dwight. Kenneth was ordained as a pastor in 1942 and Dorothea was commissioned as missionary to China in 1944. Mrs. Edwins has made her home in St. Paul, Minnesota.

A Man of Quiet Ways

Edwins preferred a quiet home life. But in a group he could be a witty conversationalist and enjoyed especially a friendly theological discussion. As a Dalecarlian he had inherited the gift of sarcasm but used it with care. He did not as a youth become interested in athletics. His main exercise consisted in taking walks. He enjoyed best of all a stroll in the evening. His hobby was astronomy. It gave him a pleasure to talk to friends about the stars and the planets and to trace their courses in the heavens.

With his children he was tender but firm. The principles which guided his life he inculcated in his children. He loved to tuck the little ones in bed and to hear them pray, and to help them to pray in their own words. To each child he gave a special Swedish pet name. One of the favorite amusements, when he and the children spent an evening hour together, would be to cast shadows with his hands upon the wall. The children would never tire of seeing the many interesting animals and faces he thus would produce.

He loved music. At dusk he loved to sit at the piano and sing in a quiet pensive way old and familiar Swedish hymns.

God used this humble but gifted man to lay the foundation for a Church in China. It took years before he could baptize his first convert. When his work was finished in 1942, the mission which he founded had developed into a Church with sixty-three congregations, several thousand members, served by twenty-four native pastors and more than two hundred native evangelists, teachers and Bible workers. Few men are privileged to see such results on this side of eternity.

A good foundation has been laid in Honan. Now it behooves us to see to it how we build—and that we build—upon it.

CHAPTER 4

OTHERS WHO HAVE GONE TO CHINA

a. IN MEMORIAM

In the footsteps of Dr. Edwins, the pioneer to China, many other Augustana men and women have gone out to assist in the ingathering of the great harvest. Each one has been faithful and diligent with his God-given talents and each one would deserve a chapter. Space does not permit us here to say much about each one, but we desire to make a brief statement about those who have finished their course. Several of them fell in the midst of the battle for the Lord as soldiers on the front lines of the Church, some of them while very young, all of them while yet it would seem that years of useful service might lie ahead. But God knows what is best for His servants and for His Church. He gathers home His laborers, but His work moves on.

Mrs. Anna Rosenius Forsberg

Mrs. Anna Forsberg, wife of C. O. Forsberg, was the first Augustana missionary to finish the course and go to rest in the far-off land. She died in Hsuchang September 26, 1915.

It is said that the Forsbergs had planned their marriage and even arranged to rent a house in Moline when one day they met Pastor J. Torell and he talked with them about China. Both became so interested in the possibility of serving on the mission field that they then and there decided to postpone the wedding. Instead they went to Luther College and spent two years preparing themselves for the work. Later they married and started out for China, arriving there in the fall of 1913. Here Mr. Forsberg assumed charge of building operations and general business matters of the mission. Mrs. Forsberg threw herself enthusiastically

into the language studies because it was her desire to serve in every way possible to extend the Lord's kingdom. She became a friend of children and looked forward with much joy toward work among them and the women in the surrounding villages. In order to make her rounds and reach as many as possible, she purchased a bicycle.

Some time after their arrival in China she was bitten by a dog. Every effort was made to obtain treatment, and for a long time it seemed that there was no danger. When several months had passed, she suddenly took ill again and in a week the end came. But she was reconciled to going. The day before her departure she said to Sister Hanna Engberg: "Do you think I may soon go home? Perhaps I may leave now. I am so glad, for I desire to see more of Jesus and to be near Him. I know that I will be permitted to come to Him, even though I am unworthy."

Mrs. Forsberg was a niece of C. O. Rosenius, the great Swedish religious leader and author.

Bibliography: *Our First Decade in China*, pp. 129–130. *Korsbaneret*, 1917, pp. 234–236.

Mrs. Herman Larson

Mrs. Herman Larson came to China with her husband in the fall of 1920 and was permitted to remain there only six months. Then the heavenly Father saw fit to take her to the eternal homeland.

While at the language school in Peking she took ill with diphtheria and within one week she passed away. She was buried in April 1921 on Kikungshan.

One of her fellow missionaries wrote: "None but our heavenly Father can truly know why our dear young friend, who was willing to sacrifice home, loved ones, and country, should be called out into a heathen land, among strange people, and within six months, before having entered upon the work, be called home to the land where God saw best fit for her to render service.

"She was a young sweet soul, full of life and energy, ready to enter in and serve her Master with all her youthful enthusiasm and rare gifts of mind and spirit." (*Our Second Decade*, p. 141.)

Oscar W. Lindorff

Dr. O. W. Lindorff served for nine years in China without a furlough, and then he was given eternal rest. He, like Friberg and Lindell some years later, became a victim of typhus. He died at Hsuchang, June 20, 1921.

Dr. Lindorff was born at New Windsor, Illinois, June 29, 1873. He graduated from Augustana College in 1900 and received his M.D. degree from Rush Medical College, Chicago, a few years later. He also took special courses in diseases of the eye, ear, nose and throat.

He went to China in 1912. There he met Miss Hedvig Wahlberg, and they were married on his birthday, 1914.

"He was of a quiet, unassuming disposition with a stern sense of faithfulness to duty. At times he would be called away from his regular work to minister to missionaries who were sick. One time he received a telegram from Yüchow urging him to come immediately. Fearing that his fellow worker's life was in danger, he took the shortest possible road on his bicycle. He crossed the mountains—a distance of about forty miles. At times he had to carry his bicycle because the road was rough, steep, and stony. Long journeys were made in hot and cold weather on horseback or more frequently on the clumsy Chinese carts. He often arrived at his destination wet from rain or perspiration, or chilled to the bone, depending on the season of the year.

"He was fond of music and often led the singing at chapel services, using his cornet. He was especially successful with treatment of cataracts, requiring a delicate operation. Many Chinese on our field were made to see because of his skill. It would be difficult to estimate the many lives saved for time and eternity, the pain alleviated, the mountains of prejudice removed, and

homes befriended through Dr. Lindorff's life and service." (*Our Second Decade*, p. 139.)

Bibliography: *Our Second Decade in China*, pp. 139–141; *Our First Decade in China*, pp. 75–78; *Korsbaneret*, 1924, p. 167.

Mrs. Hanna Engberg Forsberg

Mr. C. O. Forsberg was married twice. His first wife died in China September 26, 1915. The following year he was married in China to Sister Hanna Engberg.

Mrs. Forsberg was born in Ishpeming, Michigan, and came with her parents to Marion Hill, Kansas, in 1884. Here her childhood was spent. She studied at Immanuel Deaconess Institute and was consecrated a sister in 1912. The same year she went to China as a missionary. The Forsbergs served in China until 1924, when her failing health made it necessary for them to return to America. As her condition worsened, she was taken to a hospital at Pueblo, Colorado, where she died July 30, 1927. She was survived by her husband and two children, Elizabeth and William.

"Sister Hanna counted her redemption a rare prize, and she and her gifts were the Lord's. Those who worked with Mrs. Forsberg testify that she was a capable, orderly, considerate, and conscientious worker. One missionary writes, 'I thank God for one thing she taught me and that was how to conduct short courses. She was lovely to work with. She loved order and looked for progress.' " (*Thirty Years in China*, p. 181.)

Bibliography: *Thirty Years in China*, pp. 181–182; *Korsbaneret*, 1928, pp. 316–317.

Mrs. Hedvig Wahlberg Lindorff

Mrs. Hedvig Wahlberg Lindorff served first in India. She came to China in 1913 and was married the following year to Dr. O. W. Lindorff. After her husband's death in 1921 she continued in the missionary service until 1927. She died January 17, 1930. See page 46.

C. P. Friberg

Dr. C. P. Friberg was one of God's most consecrated saints. The story of his life and his devotion to Christ and His suffering children would require a volume and we sincerely hope that such a book will be written by one of his children. While he ministered to the ills of the body, the healing of the soul was to him most important.

Pastor Fred W. Wyman wrote: "First and last he was a humble and consecrated disciple of Jesus Christ. Having himself been thoroughly saved, he went to China with a burning desire to win others for Christ.

"I remember being with him on the Chinese trains. He would be seen in his long Chinese coat, passing from car to car with a sack on his back, selling Bibles and distributing tracts, never missing an opportunity to talk with the Chinese about Christ. And although perhaps his Chinese vocabulary was not so large, yet everyone understood him. One of our native evangelists once said to me: 'We do not always understand what he says, but we understand his face; we know he loves us.'

"Dr. Friberg was a man of prayer, and there is perhaps where his greatest power lay. Whenever he wrote a letter or conversed with anyone, there was always something edifying and he always magnified his Master. He seemed to live in heavenly places. I think one would be justified in saying that he accomplished more through his prayer life than through his drugs and surgeon's knife.

"As a physician he was always ready to sacrifice his own comfort; no one sought his help in vain.

"The poor prisoners of the horrible Chinese dungeons were the special objects of his care and prayers. He was often seen in those prisons, from Loyang down to Changsha, administering with loving hands to the physical and spiritual wants of the prisoners. No wonder they would say to each other whenever they heard his voice outside of the prison: 'Jesus is coming to see us now.'" (*My Church*, Vol. XVI, p. 153.)

Carl P. Friberg was born in Sweden January 6, 1869. As a youth he dedicated his life to missions and came to America in 1892 to prepare himself for such a service. He graduated from Gustavus Adolphus College in 1899 and received his M.D. degree in St. Paul in 1903. Shortly afterwards he went to East Africa under the auspices of a Swedish mission, but ill-health made it necessary for him to return in 1906, first to Sweden, where he met and married Miss Nelly G. Wennerstrom (October 25, 1906) and then to Minnesota, where for a short period he practiced medicine. From 1908 until the time of his death he served as medical missionary to China. During his last year (1929) it is said that he gave treatment or counsel to 29,000 patients.

When the end came he was alone, as his family had come to America with the great evacuation in 1927. In the midst of his activities he became ill with typhus and died at Loyang, January 23, 1930.

He is survived by his wife and three children: Daniel, missionary pastor to China; Bertil, medical missionary to Tanganyika; and Margaret, missionary nurse to China.

For an evaluation of Dr. Friberg's life, see *Thirty Years in China*, pp. 167–177. Also: *Korsbaneret*, 1931, pp. 258–261; *My Church*, Vol. XVI, pp. 153–156. See also *First Decade in China* and *Second Decade in China*.

John J. Lindell

The friends of missions in the Augustana Synod had not had time to recover from the shock of the news of Dr. C. P. Friberg's departure, January 23, 1930, when another cable arrived announcing the death of Pastor John J. Lindell from the same disease, typhus, only a few days later or February 3. During that winter many sick and wounded soldiers filled the wards of the Loyang Hospital. Pastor Lindell often helped Dr. C. P. Friberg in the care of these. In the pursuit of these duties he contracted typhus and died following four weeks' illness. During his sickness he

was cared for by Pastor J. W. Lindbeck, Dr. Arthur Colberg, and Sisters Ingeborg Nystul and Thyra Lawson. His last words were, "Lord Jesus, support me now." He and Friberg were buried at the same time, while a third missionary, M. B. Hanson, was too sick to attend the service.

Pastor Lindell was born in Sweden October 15, 1884. At the age of twenty he came to America and lived at Bertrand, Nebraska, for two years. Later he entered Luther College, from which he graduated in 1911. He continued his studies at Augustana College and Theological Seminary and was ordained June 14, 1914. The same month he was united in marriage to Miss Selma Munson at Joliet, Illinois.

We quote the following from one of his co-workers in China: "August 29, 1914, a party of fourteen workers set out from San Francisco for the Augustana Synod field in Honan, China, and among them were Pastor Lindell and his young bride.

"God granted him a number of years on the field. His manners were gentle and winning and his principle was: 'If you want friends, be friendly yourself.'

"After a year of language study, the Lindells were stationed at Loyang. They worked there the first term.

"During 1922–1923 Pastor Lindell and family visited the homeland. Returning to China they moved a little later to Yenshi and did good work there until 1927, when the family again returned to the States, while Pastor Lindell intended to stay on in China. However, a little later Dr. Trued was taken seriously ill, and it became necessary for Pastor Lindell to escort him to America." (*Thirty Years in China*, p. 178.)

In about a year Pastor Lindell requested to be sent back to the mission. At this time he went out alone, leaving his family in America. The times were disturbed and much disorder prevailed, but his presence on the field was an encouragement to the young native church.

Dr. O. J. Johnson wrote about Lindell: "He was a calm and well-balanced Christian with a very happy disposition. I remem-

ber his happy countenance as a student at Luther College. His experiences in China only lent a sanctified glow to his happy smile. His winsome way won for him a host of devoted friends at home and abroad." (*My Church*, Vol. XVI, p. 127.)

Mrs. Lindell has continued to serve the mission as matron of the American School at Kikungshan until the war forced the school to close.

Pastor Lindell was also survived by the following children: Paul, Jonathon, and David.

Bibliography: *Thirty Years in China*, pp. 178–179; *My Church*, Vol. XVI, pp. 125–127; *Korsbaneret*, 1931, pp. 208–213; *Second Decade in China*, pp. 61–69.

Mrs. Muriel Moris

Mrs. Muriel Newman Moris, wife of Dr. Stanley W. Moris, died in Peiping, China, April 23, 1935, at the early age of twenty-six years.

Mrs. Moris was born at Beardsley, Minnesota, March 30, 1909. Her mother died while she was an infant, and she was brought up by her uncle and aunt, Mr. and Mrs. Peter Skoglund, being greatly influenced by the love and piety of her foster parents. She was confirmed by Dr. A. F. Almer at New London, Minnesota.

While a student nurse at Ancker Hospital, St. Paul, she became acquainted with an interne, Dr. Stanley W. Moris. Both found a mutual interest in missions and were married June 15, 1932, and shortly afterward sailed for China.

While pursuing studies in the Chinese language at Peiping, she became ill with severe anemia and afterwards developed tuberculosis. Treatments and care became ineffective and she declined the opportunity to return home for better medical care, as she felt that she would hinder the Lord's work by doing so.

She was survived by her husband and a daughter, Patricia.

Bibliography: *Thirty Years in China*, p. 185.

Mrs. Alfred Trued

Mrs. Theolina Trued spent nineteen years in the China service as the wife of Dr. Alfred Trued. She also took an active part in the missionary work.

She was born in Swedeburg, Nebraska, October 6, 1875. Her early years were spent in this community, where she studied music and served for a number of years as organist and choir director of the local Lutheran church.

In 1908 she was married to Pastor Alfred Trued, who had accepted a call to China, the first pastor to go out to assist Pastor Edwins in Honan. They arrived in Honan Thanksgiving Day, 1908.

"She had a great ambition for work and loved especially the work among the women. The first station assigned to the Trueds was Juchow. She accompanied her husband to that place, where they made their home in a big Chinese room, divided into smaller ones by means of bamboo partitions covered with paper. Later on property was purchased and a home was built." (*Thirty Years in China*, p. 186.)

She came home to America in 1927 due to the political disturbances in China. Shortly afterwards her husband also returned and later accepted a call to Stromsburg, Nebraska. After a year of gradually failing health she died April 17, 1936. She was survived by her husband and two children, Eleonora and Constantine.

Bibliography: *Thirty Years in China*, pp. 186–187.

b. NOW IN OTHER WORK

Several of the men and women who have served on the mission field and given outstanding service have entered other work in the homeland. Their names and length of service is here listed as an "honorable mention" with a thanks to God for souls which they have helped to bring out of pagan darkness into the light of the Gospel of Jesus Christ.

Miss Anna A. Anderson, 1921–1931. Married to Mr. Seth Bankson. Residence: Port Chicago, California.

Miss Hilda Andersson, R.N., 1918–1930. Medical missionary. Present residence: Mount of Olives, Jerusalem, Palestine.

Miss Irene Bengtson served one term as teacher at American School 1935–1939. Married Edgar Sovik of Lutheran United Mission (Norwegian), China.

Pastor and Mrs. John Benson, Jr., 1923–1927. Came home because of the evacuation in 1927. Since then in congregational work in America.

Pastor and Mrs. Nels Benson served as missionaries 1914–1931. Since then in congregational work in Minnesota.

Elizabeth Berglund Holmquist, 1922–1928. Evangelistic worker and teacher. Married John Holmquist. Present residence: Hopkins, Minnesota.

Pastor and Mrs. Ernest Colberg, Ph.D., M.D., 1924–1927. Present residence: Axtell, Nebraska.

Miss Hannah J. Colberg served 1914–1925. Evangelistic worker and teacher. Present residence: St. Peter, Minnesota.

Mr. C. O. Forsberg served as lay missionary in China 1913–1924. Returned in 1924 due to illness of wife. Employed at Immanuel Deaconess Institute, Omaha, Nebraska.

Miss Helen H. Hermanson, 1923–1929. Evangelistic worker. Married to Mr. James Brecka. Residence: Minneapolis, Minnesota.

Miss Anna Johnson, 1920–1928. Evangelistic worker and teacher. Married to Pastor M. A. Odell, Hillmar, California.

Pastor Herman A. Larson, 1920–1926. Since then in congregational work in America.

Miss Martha Lindstrom was a teacher at American School, Kikungshan, 1936–1938. She resigned in 1938 and married Mr. Eugene Schyttner. Resides in Duluth, Minnesota.

Pastor Anton M. Lundeen served either as missionary in China or as field secretary at home, except for a short interval when he served a congregation, from the time of his ordination in 1916 until 1944 when he resigned to become pastor of a church. He has visited the Tanganyika Mission in Africa as well as the Telugu Mission in India. He is married, and his wife spent most of the years of his residence in China on the field.

Dr. Stanley W. Moris, 1932–1938. In 1938 Dr. Moris was transferred to Tanganyika Territory, Africa.

Miss Ruth Nystrom, 1920–1926. Teacher at American School, Kikungshan. Daughter of Pastor J. E. Nystrom.

Miss Florence E. Olson. Teacher at American School, Kikungshan, 1925–1927. Present residence: St. Paul, Minnesota.

Miss Ebba Person, 1922–1940. She resigned in 1940 and came to America to marry Mr. Theodore Nelson. Residence: Minneapolis, Minnesota.

Sister Elvira Persson, R.N., served as medical missionary from 1912 until she came home due to war conditions in 1939. Present residence: Minneapolis, Minnesota.

Miss Lillian Peterson, 1925–1928. Married to Pastor Verner Granquist, Centuria, Wisconsin.

Miss Emelia Ring, 1923–1929. Evangelistic worker. Married L. V. Hooey. Present residence: 1182 58th Avenue, Oakland, California.

Per Olof Eugene Schyttner. Teacher at American School, Kikungshan, 1936–1939. Present residence: Duluth, Minnesota.

Mr. C. O. A. Sphira served as lay missionary 1911–1920.

Miss Huldah Thelander, M.D., sailed to China in 1926 and returned in April 1927, due to political unrest in China. Present residence: San Francisco, California.

Pastor and Mrs. Roy F. Thelander. Pastor Thelander was principal, American School, Kikungshan, 1920–1926. Since then in congregational work in America. Present address: Clinton, Iowa.

Pastor and Mrs. Clarence W. (Anderson) Thorwald sailed to China in the fall of 1926 but returned in April 1927, due to political unrest in China. Pastor of church at Russell, Iowa.

Pastor Alfred Trued, D.D., served as missionary 1908–1928. Since then pastor at Stromsburg, Nebraska.

Dr. and Mrs. John W. Unis went to China in fall of 1926 and returned in April 1927, due to political unrest. Present residence: Seattle, Washington.

Pastor and Mrs. David W. Vikner served as missionaries from 1914 to 1940, except for a short period when serving a congregation in America. Now inner mission worker in Chicago.

Pastor and Mrs. Eric H. Wahlstrom, D.D., 1925–1927. Now professor at Augustana Theological Seminary, Rock Island, Illinois.

c. NOW SERVING

Miss Ethel Akins was born in Watertown, Minnesota. Education: A.B., University of Minnesota, 1917; Lutheran Bible Institute. Commissioned September 2, 1921, and sailed for China first time September 9, 1921. Educational and evangelistic worker.

Miss Alice K. Anderson was born in Clearbrook, Minnesota. Went to China in 1939.

Miss Alyce E. Anderson was born in St. Paul, Minnesota. Education: High School and Normal work, St. Paul; one year at Lutheran Bible Institute; Gustavus Adolphus College, 1933. Went to China 1940. Evangelistic worker.

Miss Esther A. Anderson was commissioned and sailed for China in 1926. Teacher at American School, Kikungshan, until it became necessary for the school to close due to Japanese occupation. Education: Graduate, Bethany College.

Sister Myrtle E. Anderson, R.N., was born in Bock, Minnesota. Education: Graduate, North High School, Omaha; Immanuel Deaconess Institute, 1929 and School of Nursing in 1933; summer school work at Greeley, Colorado. Sailed for China August 22, 1936.

Pastor Burdette Benson, a son of former missionary Nels Benson and wife, was born in Yüchow, Honan, China, November 9, 1917. Graduate of Gustavus Adolphus College, 1940. He graduated from Augustana Seminary, was commissioned and ordained in 1944. Married to Miss Elaine Allerson 1944.

Pastor John L. Benson, D.D., was born in Breared, Sweden, January 4, 1884, and came to America in 1900. Education: A.B., Upsala College, 1909; A.M., University of Chicago, 1913; B.D., Augustana Theological Seminary, 1914. Honorary degrees: D.D., Upsala College, 1942; D.D., Augustana College and Theological Seminary, 1942. Ordained June 14, 1914. Married Miss Lillie Starbranch of New Haven, Connecticut, July 31, 1914, and left for China the following day. Children: Hilda, Ellis, Leonard, Paul, and David.

Pastor Gustav Carlberg, D.D., was born in Muchakinock, Iowa, October 5, 1884. Graduating from Augustana College and from the Seminary, he was ordained and commissioned in 1914, and has served the mission continuously since then. For several years he has been president of the Union Lutheran Seminary at Shekow. Author of *Luther's Break with Rome*, *China in Revival*, etc.

Honorary degree: D.D., Augustana College. Married in 1914 to Miss Ida Swanson. The Carlbergs have two children, Doris and Inez.

Dr. Emery W. Carlson. Education: A.B., Bethany College, 1931; M.D., Medical School at Omaha, 1939. Married to Miss Elvera Teed of Lindsborg, Kansas. Children: Erleen, Faith Louise, and Paul. Sailed for China 1939.

Miss Stella M. Carlson was born in Hallock, Minnesota. Education: Graduate of Northwest School of Agriculture, Crookston. Studied at McPhail School of Music and also at Immanuel Deaconess Institute. Graduate of Lutheran Bible Institute. Commissioned in Minneapolis, August 1936, and sailed for China same year, where she has served in evangelistic work.

Dr. Arthur J. Colberg was born in St. Paul, Minnesota, January 28, 1892, but moved with his parents to St. Peter when he was a child. Education: A.B., Gustavus Adolphus College, 1913; M.D., University of Minnesota 1920. Left for China 1921. Married Ethel Palmquist in China July 11, 1923. Mrs. Colberg is a graduate of Gustavus Adolphus College. Children: Lois, John, Margery, James, Mary, Carol, and Stephen.

Miss Dorothea Edwins, R.N., daughter of the pioneer missionaries, Dr. and Mrs. A. W. Edwins, was born in China. Education: A.B., Gustavus Adolphus College; Graduate, School of Nursing, Swedish Hospital, Minneapolis. Commissioned June 9, 1944.

Miss Dorothy L. Eckstrand was born in French Lake Township, Wright County, Minnesota. Studied at Lutheran Bible Institute. Graduated, St. Cloud Teachers' College 1937. Interned following "Pearl Harbor" in Baguio, Philippine Islands, December 7, 1941.

Sister Astrid I. Erling, R.N., was born in Sundsvall, Sweden. She received her deaconess training at Immanuel Deaconess In-

stitute and left for China the first time in 1932. After a furlough she sailed again September 20, 1940.

Miss Viola I. Fischer, M.D., was born in St. Louis, Missouri. Graduated from Webster Grove (Missouri) High School, and from University of Nebraska with B.S. degree 1922. Received her M.D. degree, University of Minnesota, June 17, 1929. Entered service in China 1929.

Pastor Daniel Friberg was born in Kikungshan, Honan, China, September 6, 1908, son of China missionaries, Dr. and Mrs. C. P. Friberg. Spent childhood in China where he also received his grade education. He was confirmed in Sweden during a furlough spent there by his parents. Graduated from Gustavus Adolphus College 1930 and Augustana Theological Seminary 1933. Ordained 1933. Served church at Swedlanda, Hector, Minnesota, 1933–1935. Went to China 1935. Author of *West China and the Burma Road*, 1941. Furlough 1941.

Miss Margaret Friberg, R.N., was born in Malmo, Sweden, while her parents, Dr. and Mrs. C. P. Friberg, missionaries to China, spent a part of a furlough there. She was confirmed in St. Peter, Minnesota. Education: A.B., Gustavus Adolphus College 1939; Graduate, Moline Lutheran Hospital. Left for China 1939. Interned in Peking following "Pearl Harbor." Repatriated on Swedish liner *Gripsholm* 1943.

Pastor Anders Hanson, son of Missionary and Mrs. Mauritz B. Hanson, was born in Kikungshan, Honan, China, October 7, 1917. Graduate, Augsburg College 1935. He graduated from Augustana Seminary, was commissioned and ordained 1944. Married Miss Marit Lucille Johnson September 11, 1941.

Miss Hanna Hanson, daughter of Missionary and Mrs. Mauritz B. Hanson, was born at Loyang, Honan, China. Graduate of Luther College; A.B., Gustavus Adolphus 1944. Commissioned June 9, 1944 for educational and evangelistic work.

Pastor Mauritz B. Hanson was ordained in 1912 and sailed for China the same year. After three years he was married in China to Miss Gerda Liljeblad who had come out from Sweden the previous year. Dr. Carlberg wrote: "The fifteenth of January (1916) was a big day in the annals of our history, for on that day two of our number were joined in holy wedlock. . . . It happened also to be Pastor Hanson's birthday. . . . The ceremony was held in the chapel in the presence of the Chinese congregation. . . . This happy occasion will long live in the memories of those who were present." (*Our Second Decade*, p. 34.) Pastor Hanson was born in Sweden January 15, 1881. Pastor and Mrs. Hanson have the following children: Anders, ordained 1944 and commissioned for service in China; Hanna, commissioned in 1944 for service in China; and Lillian.

Sister Thyra Lawson, R.N. Consecrated a deaconess in 1912 and commissioned for service in China the same year. Has served continuously since then as missionary.

Pastor John W. Lindbeck was ordained in 1912 and went to China the same year and has served continuously since then. He was married in China to Sister Magda Hallquist, who went out as a missionary in November 1910. He was born in Sweden, November 6, 1883, and came to America at the age of five years. The Lindbecks have the following children: John, Louise (Mrs. David L. Vikner), Alice, and George.

Mrs. Selma Lindell, nee Munson, was married to Pastor John J. Lindell, who died in China February 3, 1930. After her husband's death she continued to serve the mission as matron of the American School at Kikungshan. When the war forced the school to leave Kikungshan, she accompanied it to Hongkong and later to America. She is a graduate of Immanuel Hospital, Omaha, Nebraska. Children: Paul, Jonathon, and David.

Miss Margaret Miller is the daughter of Pastor and Mrs. O. H. Miller, deceased. She is a graduate of Bethany College; also

studied at Lutheran Bible Institute. Sailed for China in fall of 1940.

Pastor Donald Nelson was born at Moscow, Idaho, March 12, 1917. Parents: Mr. and Mrs. Adrian Nelson. Graduate of University of Idaho (A.B.). He graduated from Augustana Seminary, was commissioned and ordained 1944. Married to Miss Evelyn Pearson, Stockholm, Wisconsin.

Pastor Russell E. Nelson was born April 12, 1905, the son of Mr. and Mrs. C. J. Nelson, Kandiyohi, Minnesota. Education: A.B., Gustavus Adolphus College; B.D., Augustana Theological Seminary; also studied at Lutheran Bible Institute, Minneapolis. Ordained June 14, 1936. Left for China 1939. First furlough 1944. Married Miss Eleanor Bloom of St. Paul, Minnesota. Children: Cherrie, Andre.

Sister Ingeborg Nystul, R.N., has rendered long and faithful service to the mission, going out to China the first time in 1906—the first lady missionary to this mission. She was born in Thelemarken, Norway, and came to America in 1902 to prepare herself for missionary service. She studied at Bethesda Deaconess Home in St. Paul and was consecrated a deaconess in 1906. She has served the mission continuously in medical and evangelistic work.

Miss Anna F. Olson, R.N., was born in Malmö, Sweden. Education: Graduate of North Park College, Chicago, and West Suburban Hospital. Went to China first time 1920.

Miss Lillian Olson, M.D., was born in Pelican Rapids, Minnesota. Education: Two terms at Lutheran Bible Institute; B.A., St. Olaf College, 1929; M.D., University of Minnesota, 1936. Sailed for China August 22, 1936. On way home for furlough she made a stop-over at Manila and thus happened to be there December 7, 1941. Interned by the Japanese since then at Manila.

Pastor Victor E. Swenson was born in Bertrand, Nebraska, November 17, 1886. Education: Gustavus Adolphus College and Augustana Seminary. Ordained and commissioned in 1913.

United in marriage in 1913 to Miss Evodia Olson at Duluth, Minnesota. They sailed the same year for China and have been in the service since then. They have an adopted daughter, Mary Ann.

Miss Minnie E. Tack was born in Minnesota. Home address: Cokato, Minnesota. Graduate, Lutheran Bible Institute 1921. She was commissioned and sent to China in 1921 and has served continuously ever since then.

Pastor David L. Vikner graduated from Augustana Seminary, was commissioned and ordained 1944. He was born at Jüchow, Honan, China, December 1, 1916, the son of Missionary and Mrs. D. W. Vikner. He married Miss Louise Lindbeck (also born in China) August 18, 1942.

RALPH D. HULT

CHAPTER 5

RALPH D. HULT: PIONEER TO AFRICA

Sunday evening, April 14, 1907, one of our pastors spoke at a meeting of the Missionary Society of Luther College at Wahoo, Nebraska. His subject was "Sudan for Christ."

In the audience that evening was a student eighteen years of age to whom the facts set forth by the speaker became a tremendous challenge. He had hoped to become a pastor. Now he was confronted with the call of becoming a missionary. What he heard that evening threw a new light on the question of his life's work. He saw a vision of a pagan world in need of Christ, and he also heard a Macedonian call. Then and there he made his decision. If the Lord would open a way, he promised to serve Him as a missionary.

The speaker was Pastor Fred W. Wyman, who later served for many years as field secretary of the Board of Foreign Missions.

The young student was Ralph D. Hult. (*Our Church Abroad*, p. 180.)

The vision he saw that evening of Sudan's needs never left him. It became the one thing to which all his remaining years were dedicated. Few have been able to say with the great apostle at the end of their course more faithfully than Hult: "I was not disobedient to the heavenly vision." He lived for Africa.

Early Developed Wanderlust

Ralph Hult was born in Kearney, Nebraska, July 9, 1888, where his father at the time owned a hardware store.

Already as a two-year-old lad he seems to have developed a wanderlust. Thus it is told of him that his mother could with

difficulty keep him confined to the yard. She attempted to tie him with a clothesline, but this produced such vociferous protestations that it disturbed the neighborhood and could not be continued. He soon learned to unfasten the latchet of the backyard picket gate, and it became necessary for the father to make the lock more secure. But even this did not confine the future globetrotter to his little yard. He had a good little friend—a dog. The dog was also anxious to see a little more of the world and he found a way. One day he dug a hole under the gate and crawled out. His young master managed to squeeze into the hole, too, and so both were all set for freedom and adventure. On one such early safari the two-year-old boy was found a mile down the railroad track, looking for a big train that would stop and take him to some distant place.

Boyhood Days on Farm

His parents moved from Kearney to a farm near Axtell, Nebraska, and here he spent his boyhood days. Until he was about ten years old he was exceptionally active and venturesome. No game was too strenuous, no windmill too high. Then a change came over him. He became very quiet. Whenever farm duties permitted, he sought opportunities to read. But the hours were long on the farm and the work was hard.

His father, Henry Hult, was a man of discipline. One of the things he taught his boys was order and care. If a tool was found out of its place, the boy who had left it thus would not be apt to do it a second time. There was to be a place for everything, and everything was to be in its place. This early training became a part of his life.

His parents were members of the Bethany Lutheran Church whose pastor was Dr. C. A. Lonnquist. Church attendance in the Hult family was an accepted rule—only sickness kept a member at home. Family devotions were also regularly kept in the home. Every day commenced and closed with a moment at the family altar.

He attended the local rural school until he had passed the eighth grade, but work on the farm demanded more and more of his time. Yet he loved school so much that it was hard for him to stay out for the work in the spring and the corn-picking in the fall. During the summers he attended Swedish Parochial School as much as other duties would permit. The community in which he grew up was predominantly Swedish.

The Family Tree

His grandfather, Daniel Hult, was born in Sweden. Coming to America he settled in New Sweden, Iowa. He died through an accident, being killed while felling a tree. He left a wife and several children of whom Henry, the youngest, was only two years old. Mrs. Daniel Hult married a second time. As Henry grew older he went to reside with his brother who lived on a farm near Swedesburg, Iowa. Later he came to western Nebraska where he met Miss Mathilda Lind.

Mathilda Lind came from a family which had also experienced the hardships which often accompanied pioneer life. Her father migrated first to America, and the family came a little later. She was then seven years of age. They settled near Hampton, Illinois, where the father worked in a coal mine. Since there was no Lutheran church near by, the children attended a Methodist Sunday school. Later Mathilda lived in Moline while she received confirmation instruction. One of her confirmation mates was Gustav Andreen, later president of Augustana College. For a number of years she worked in homes in Moline and Rock Island, including the home of Dr. L. G. Abrahamson.

In the meanwhile the Lind family had moved to Nebraska, where they became charter members of the Fridhem Church of Funk, Nebraska. The father was a deeply spiritual man, and God has heard his prayers and blessed his descendants. Among his grandchildren and great grandchildren are seven pastors, four

pastors' wives, one missionary's wife and many others prominent in various walks of life and active in the work of the Church.

Henry Hult and Mathilda Lind were married. To this home came several children, including Ralph.

During his confirmation period Ralph passed through a spiritual experience which gave him clarity as to his relationship to God and the peace which comes to those who accept Jesus as their personal Saviour. He credited his pastor as being the instrument of God bringing him to the light. From this time he also began to feel the call to become a pastor.

After some years we find him enrolling as a student in the academy department of Luther College. This was in 1906. This marked the realization of a long-nourished dream. A year later his father decided to move to Wahoo in order that the other children might be given the same opportunity to acquire an education.

But tragedy soon struck in this happy home.

Shortly after the family had settled in Wahoo the father returned to the farm to attend to some matters. Among other things he had pledged a load of wheat for missions, and he was anxious to have his contribution delivered. While spending these days on the farm, he was injured in a runaway. He returned to Wahoo but he never recovered from his injuries and he died three weeks later.

This death left Mrs. Mathilda Hult a widow with eight children of whom Ralph, nineteen, was the oldest. The youngest was two years. But "Mother" Hult trusted in God, and He made provision for her needs. Eventually all the children pursued studies at Luther College.

Worked His Way Through School

In 1910 Ralph graduated from Luther Academy. The same fall he enrolled at Augustana College, from which he graduated with the class of 1913. It was a hard grind. He spent vacations

serving churches. One summer he traveled in the interests of Augustana Book Concern. He also worked at various jobs during the school terms to help meet his expenses.

Following graduation he spent a year in Gospel tent work in Utah. Three missionaries, of whom he was one, traveled in a covered wagon throughout most of the state, preaching the Gospel to the Mormons.

In the fall of 1914 he took up studies at Chicago Lutheran Theological Seminary where he spent two years. While there he also assisted the pastor in the Immanuel Lutheran Church.

The wanderlust came over him again in 1915. During this summer he took a long trip, going up to Canada and on to Vancouver, down the West Coast to California, east to Texas and through the Southland and back to Chicago. He always considered this trip a very valuable part of his education: The living conditions of the negro in the south especially impressed him.

Worked for Missions at the Seminary

The missionary fire which had been kindled in his heart at the age of eighteen, during his first year at Luther, never left him—never was extinguished. He carried it with him to Augustana, and there it kindled a fire in the hearts of several of his fellow students as well as teachers. This was especially true during his seminary year. God used Student Ralph Hult to launch a movement which culminated in the mission in Africa of the Augustana Synod. As regards this mission Ralph Hult was more than its pioneer missionary; he was also its instigator. It became more and more clear to him during his seminary days that God was calling him to Africa. Several of his schoolmates had gone to China and, since the Synod had quite recently taken over work there, China was often suggested to him, too. Convinced that God wanted his services in Africa, he never wavered in his decision. A way must be found to serve in Africa.

Teachers and Students Become Interested

The beginnings of the Africa mission have been described as follows by Hult himself: "In the afternoon of Thanksgiving Day, 1916, a student of Augustana Theological Seminary stood at the door of the home of Dr. C. A. Blomgren. The door was opened and he entered. Seated in the living room of the professor's home, the student told his teacher what burdened his heart. What he had heard that Sunday evening nearly ten years ago had never left him. Recent study had revealed the fact that the Sudan still remained 'the largest unoccupied mission field in the world,' and that none of the other unoccupied fields in the world could be compared 'in strategic urgency' with the Sudan. In the Sudan the forces were assembling for the great conflict between the Cross and the Crescent.

"The professor listened intently until the young man had unburdened himself and then without a word he went to get his Bible. After he had read a passage from the Book he and the student knelt in prayer, and then as they arose he spoke words of encouragement, urging his visitor not to let this matter drop but to speak to others about it.

"During the next few weeks several of the professors and students of the Seminary as well as College were interviewed in the matter of the Sudan as a mission field. Soon after the beginning of the New Year a small group of students organized themselves into a class for study of and prayer for the needs of Sudan.

Students Take First Step

"At the annual meeting of the Augustana Foreign Missionary Society held January 27, 1917, the question of the Sudan as a mission field was considered with the result that a petition was addressed to the Synodical Board of Missions to investigate the possibilities of beginning a mission there. This petition of the students was taken up at a meeting of the Board of Missions held February 28th and a committee was appointed with instruc-

tions to investigate and report. At a board meeting held May 1st this committee reported and it was thereupon decided—that the Board of Missions recommends to the Synod that mission work be taken up in Sudan, Africa."

This action of the board served to intensify the interest in the Sudan at the school, and during the remaining weeks of the school year much praying was done for this great field and the contemplated action.

The Synod met at Augustana in Rock Island June 14–19, 1917.

Sudan Mission Voted by Synod

Thursday afternoon, June 14th, the Augustana Synod unanimously adopted the following resolution: "*Resolved*, that the petition of the Augustana Foreign Missionary Society, that a mission be established in the Sudan, Africa, be granted and that the Synodical Board of Missions be authorized to call theological student Ralph Hult as a missionary to the new field on the condition that said Missionary Society continues to give this mission its strong support." (*Minutes*, 1917, p. 86.)

Reporting this action of the Synod, Dr. E. E. Ryden wrote: "Behind the request of the Augustana Foreign Missionary Society to take up activity in Africa lay the untiring efforts of Mr. Hult, whose life ambition for many years has been to bring the Gospel to Africa and to help stem the Moslem invasion from the north. The Synod listened with rapt interest to Hult's story and when he had finished the vote was taken without a dissenting voice being heard." (*Moline Dispatch*, June 15, 1917.)

Called and Commissioned

The same afternoon a formal call was handed the missionary candidate. He was ordained with his classmates the following Sunday, June 17th. On Monday evening, June 18th, he was commissioned by Dr. L. A. Johnstone, president of the Synod.

Three days after the commissioning the Board of Missions met. At this time it was voted that Ralph Hult should be sent

in the fall to Sudan, Africa "with letters authorizing him to enter into agreements with the missions in Sudan for securing Bornu, immediately southwest of Lake Chad, or some other suitable territory as our independent field."

Attends School of Missions

Because of our entry into World War I travel problems presented themselves, and it was found advisable to retain Hult for a while in the homeland. Two years elapsed before he could sail, and these years were spent in missionary preparations at the Kennedy School of Missions. Regarding this he wrote: "When I received the call from the Board of Missions in June 1917, it was planned that I should be sent to Africa in the fall of that same year. A few months later this was found to be impossible or at least inadvisable. When the question arose as to what I should do while waiting, I suggested a period of study at the Kennedy School of Missions. . . . At its meeting in the latter part of September 1917, the Board sent me to Hartford, and I have been here ever since and expect to remain here now until May (1919) so as to complete the regular two-year course and receive my diploma.

"At the time it was a great disappointment to me that I could not get to the field at once, but *now* I thank God that I did not get to go at that time, unprepared as I was to meet the special difficulties of a field like Africa." (Letter to Dr. O. J. Johnson, February 20, 1919.)

Married on Birthday

After two years of waiting and of missionary preparation he could at last set out for Africa. But once more he was forced to submit to heartaches and hopes deferred. July 9, 1919, he received his most appreciated birthday gift, his bride. He was united in marriage to Miss Gertrude Leona Jacobson of Geneseo, Illinois, an alumna of Augustana College. But he could not take her along. It was found advisable for him to go out alone. She

came to Africa afterwards but before the happy reunion in Africa almost two long years intervened.

November 13, 1919, Missionary Hult at last set sail for Africa, the land for which he had lived so many years, on the *S. S. Bereby*, a freighter. It was the ship's maiden voyage, and he was its only passenger. The joy of this moment was, however, mingled with loneliness since his bride was left behind.

After a safe and uneventful voyage the ship dropped anchor in the harbor of Dakar November 29th. This was the ship's first port of call. The *Bereby* later called at several other West African ports, and the missionary was given a good opportunity of seeing something of Africa and African life before reaching his destination.

January 3, 1920, they reached Forcados in the Niger delta, where Hult disembarked and started his journey inland. First he went by river steamer some 250 miles up the Niger to Lakoja. This required six days. On reaching Lakoja he felt that at last he had arrived at the door to the great unclaimed mission field which lay in the heart of Africa, the great Sudan.

A Closed Door

Hult had been authorized to locate, if possible, in the province of Bornu on the southwestern shores of Lake Chad. He was told that a missionary of the Sudan United Mission had recently completed a journey of investigation through parts of the Bornu country, and so one of his first desires was to meet this missionary. An invitation had also reached him to spend some time with the Sudan United missionaries, which he accepted as a good opportunity to begin language studies and become acquainted with missionary methods. In order to spend some time in this preliminary work he now continued up the Benue River to Ibi, where the S. U. M. headquarters were located. This trip, a distance of 225 miles, was made in a native canoe, hollowed out of a log. The mode of travel was slow and it required seventeen days. He reached Ibi February 1, 1920.

Advised to Enter French Sudan

Hult's own account continues: "Upon arrival at Ibi it was learned that Bornu, together with all the other large provinces of Northern Nigeria, was closed to Christian missions." It was also repeatedly stated that no part of the other unevangelized areas in Nigeria open to missions would be a sufficiently large area for an independent Augustana mission. "It was urged, therefore, that a journey of investigation through some of the unevangelized pagan area of French Central Sudan be undertaken. So far no missions had entered that vast territory lying between British Nigeria in the west and the Upper Nile Valley in the east, in spite of the fact that the population was said to be as dense there and the people as intelligent as in Nigeria. The information received from the missionaries of the Sudan United Mission and their unanimous advice that a journey of investigation be undertaken in the French Central Sudan was accepted as providential.

"After a period of about three months of intensive language study and a tour of the mission stations of Muri province the journey up the Benue River was continued two hundred miles to Numan, the central station of the Danish Lutheran Sudan Mission. At that time Numan was the outpost of Christian missions in the western section of Central Sudan. From there, it was said, one might travel for fifteen hundred miles eastward through a populous country without finding a single mission!" (*Missionary Calendar*, Vol. 8.)

The missionaries at Numan confirmed the information received at Ibi. Bornu, which the home board had suggested, was definitely closed. The Danish missionaries endorsed the suggestion that a journey of investigation be undertaken into the large unoccupied regions of the French Central Sudan. His path of duty seemed clear. One door was definitely closed while another was apparently being opened. This might lead him on difficult paths, but Hult was not the man to choose the easy road. God had lead him into Africa. It must have been for a purpose, and he would follow His leading until that purpose became clear.

Hult as Explorer

He now undertook one of the most interesting journeys in the fascinating history of missionary penetration, into an area until then untouched by the feet of the Christian messenger. It seems a pity that he did not write a volume about the experiences of those months. To read what he did write is to understand why Ralph Hult's heart remained from that time on in the Sudan. How could a man live among the Saras and listen to their pleas—and forget?

To make ready for the journey into the Shari-Chad country he crossed the international boundary and went to Garoua in Northern Cameroun, where he spent three months in language studies and in general preparatory investigations. During this time he also cultivated the friendship of the French officials, and he found them very cooperative. The commandant encouraged him in his proposed venture, gave him many valuable suggestions and told him by all means to make a thorough study of the Sara people. This man had lived for a number of years at the administrational center of the Saras. He described them as one of the most promising tribes in that part of Africa. More than once he would say, "These fine people ought to become Christians."

On December 11, 1920, the little missionary exploration caravan set out from Garoua. It consisted of ten persons—seven porters for supplies, a horseboy, a cook, and the missionary. It did not return until the ninth of the following May.

Twenty Tribes Visited

In the course of this journey he passed through the territory of no less than twenty pagan tribes and he came into contact with groups or individuals from thirty other tribes living on all sides of the territory visited. Before leaving Garoua he had made out a list of 105 common words. These words together with certain numerals he collected equivalents for in all these tribal tongues.

He traveled without escort or firearms. Everywhere he was kindly received both by government officials and by the natives. In some places they were literally loaded down with gifts of food.

Christmas, 1920, found him far away from home and church. "I tried by means of a candle placed on my little camp table to get something of the atmosphere of Christmas in my little hut," he wrote to his mother December 28th. "That, together with the dear old story from The Book made me forget for a while that I was in Africa. On Christmas Day we did not travel. I tried to give the men who are carrying my loads a good meal. I gathered them, too, in my hut and tried to tell them something about Christmas and what it means—the first time in their lives that some of them had heard the story." (*Wahoo Democrat*, March 10, 1921.)

Welcomed by Native Chiefs

As he was about to leave one town in Northern Cameroun the chief presented him with a beautiful horse with this greeting: "You entered my town on a little pagan pony. I can not have a servant of Allah leave on such a mount."

When he replied that the little horse was quite good enough for him the chief became very determined. He would hear of no refusal. "The horse is not given to you but to Allah," he said. "If you as Allah's servant refuse to accept it, I will order it to be tied to a tree and left to be eaten by wild animals."

Another paramount chief offered him a thousand francs if he would provide him with a copy of the Bible in Arabic. At his earliest convenience he presented these and several other chiefs with copies of the Word of God.

Even if several of these chiefs were not Mohammedan, they had heard of the Mohammedan word for God which is Allah.

One chief said: "We have heard of the name of Allah, but we do not know how to speak to Him." He wished to be taught how to pray.

"Sara People Waiting"

The tribe which impressed him most was the Saras.

"As we were approaching one of the Sara towns," he wrote, "the chief came out some distance to meet me. When we had entered his town he said: 'Today you have come to our town. For five years I and my people have been looking up this road to see when the teacher of the way to Allah should come. We have heard the name of Allah, but we do not know how to talk to Him. There is a school at Fort Archambault where some of our boys are sent to learn to read and write French, but they do not learn anything about Allah there.' (*Missionary Calendar*, Vol. 3.)

"The chief and his people begged the missionary to remain in their country and teach them. When it was explained to them that the journey must be continued so as to find out where the other peoples lived who also wished to know the living God, the missionary was asked to promise that he would return or send other teachers.

"The appeal of the Saras was so impressive that any further search for a field seemed quite unnecessary. The Sara tribe occupied a strategic location. With a strong mission established among them, the work could gradually be extended to the neighboring pagan tribes living on all sides of them." (*Missionary Calendar*, Vol. 8.)

When Hult returned to Garoua he retraced his way back to Numan and at earliest opportunity cabled the home board: "Sara People Waiting." Had he been less conscientious to have every step approved first by his board he might have followed the pull of his heart and settled among the Saras. He did not wish to do so without the approval of the board. He would not do so without permission from home—and that permission never came.

A Happy Reunion

When he arrived at Numan he had been without contact with the outside world for many months. Much mail awaited him.

But best of all was the information that Mrs. Hult had arrived in Africa and was waiting for him at Ibi. She had sailed from America December 11th—the day he started out on his missionary exploration into Central Africa—and had arrived at Ibi February 12, 1921. Arrangements were, of course, made at once to continue down the river to meet her. He arrived at Ibi for the happy reunion June 8th. A few days later he wrote, "It is quite a new experience, with my good wife here, not to have to think about the preparation of the next meal or even to mend my clothes."

A Difficult Dilemma

Problems now arose over the question where Augustana should locate its mission. As already indicated, the area originally contemplated was found to be closed. Hult's preference, after long and careful investigations was the Sara people in the Shari-Chad country, and he so recommended to his home board. But this was French territory, and the home board was very reluctant to work under French rule. Its preference was decidedly with the English. When told of Hult's investigations in French territory, Dr. Brandelle cabled: "Get British field." But the only territory at that time open in Nigeria to missionary occupation and not yet taken by some mission was the Mumuye area which actually was an extension of the Sudan United Mission's field. It had a population of 36,000, was surrounded by missions and offered no opportunity for expansion. The Sudan United Mission was willing to give Augustana this area, but it would neither have been practical nor desirable to pursue independent work there. Rev. C. W. Guinter, field secretary for the S. U. M., wrote to Dr. Brandelle in this matter (April 11, 1921): "I do not know what we shall have to recommend in reference to a sphere of work for your church, but in view of your desire that such a sphere shall be in British territory, we are prepared to recommend the field in East Muri (the Mumuye tribe) as the most suitable field to begin work at this time." Rev. H. G. Darrant, another field

secretary of the same mission, wrote (September 7, 1921): "By letter and cable to Mr. Hult and in conversation with Rev. C. W. Guinter you insisted that the field chosen for the mission of the Augustana Synod should be in British territory. With this arbitrary condition Mr. Guinter recommended the Numuye district. . . . When one turns to the French Sudan the unevangelized area is enormous. It is the considered opinion of the Field Council that if the Augustana Synod intends to pursue a vigorous African policy, they should certainly choose a field in the French Sudan. If on the other hand it is anticipated that the African work of the Synod will be a small one, the Mumuye district in Nigeria offers a suitable field. (Then) it will be desirable that the work of the Augustana Synod be affiliated in some way with the Sudan United Mission, whose existing work would be on two sides of them."

The soul of Hult was torn between these two alternatives. If he would follow the instructions from home, there was only one choice, to work with the Sudan United Mission on a limited field, while across the international border near by were millions of souls as yet unreached. They were waiting. Among them he had friends already. Some of them had pleaded with him to return. He hoped that permission would eventually come giving him sanction to enter the heart of the great Sudan. In the meantime he offered his services to the Sudan United Mission.

"Get British Field"

To Dr. Brandelle he wrote (July 5, 1921): "At Lai I found that cablegram—"Get British Field"—awaiting me. It so utterly discouraged me that it seemed best not to write for a time. . . . Upon my arrival at Numan I found a letter from you dated December 13th. That letter together with one from Mrs. Hult giving the account of a conversation with you regarding my going into French territory made it quite plain to me that any further appeals for these peoples outside English territory would prove quite useless at the present time." After telling at some length

about his experiences during the journey in French Sudan, he continues: "Since this is the only present opening here in Nigeria, there seems to be no choice. Mrs. Hult and I are therefore preparing ourselves to go up the river with the first steamer to commence operations in the Kona Mumuye district—pending the approval of the Board."

To Dr. A. P. Fors, treasurer of the board, he wrote (August 18, 1921): "Since a week ago we are here at Kona where we are to remain until we get other instructions from home. Now that the board has decided to work with the S. U. M. we have been sent here to open this new station and from there push up into the Mumuye country. We are not known as Augustana missionaries but as regular S. U. M. missionaries. . . . I hope however that no *final* steps will be taken until we can come home and *talk* things over."

The months spent in the S. U. M. work—praying, waiting, hoping that permission might at last come to enter French Sudan —was not without its compensations. For the first time he and Mrs. Hult at last had a home of their own, even though it was only a mud-hut, and he also had the privilege of being engaged in definite missionary work. "The joy experienced during these months will never be forgotten," he wrote, "the joy of telling people 'The Old, Old Story,' a story which they never before had heard. That joy cannot be described; it can only be experienced." (*Missionary Calendar*, Vol. 8.)

"Go to Tanganyika"

Now came a cable from Dr. Brandelle which fell like a bombshell at the little mission station. "Go to Tanganyika," it said.

It is hard for men who have not lived a life dedicated to one single purpose, impelled by one governing passion, to understand what this message meant to Ralph Hult. He had lived since the age of eighteen with one goal in mind—to bring Christ to Sudan. To go to Tanganyika meant an about face as far as these dreams and hopes were concerned. No doubt the board had very good

reasons for giving him this order, and he would obey. But had he been mistaken about God's will during all these years?

Hult sent back this reply: "Need Justifying Transfer, Yes."

But from that time Ralph Hult was a broken man. He had not lost the vision of his life—he never lost that—but from now on it was placed beyond his reach. To him, Sudan was from that day closed.

" 'You will have to give up the Sudan,' a friend in America wrote. The reader can well understand that, having felt for so many years a call to become a light-bearer to the peoples of that great land, wrapped in spiritual darkness, it was not so simple a matter to give it up. After having lived and worked among the people of the Sudan for a time, how would we ever be able to forget what we had seen with our own eyes, what we had heard with our own ears, what we had touched with our own hands!" (*Missionary Calendar*, Vol. 8.)

His work in and for Sudan was however not futile nor was his time wasted. He prepared valuable and detailed maps of the Shari-Chad country of Central Africa. These together with his reports about the people living in French Sudan were published in Europe as well as in America and received attention on both continents. As a result of these, his studies, several missions have been attracted to this country and are now working where he had hoped to labor. He opened this country for the Gospel in a way he could not see. Probably the Augustana Synod did not understand the stature of this pioneer. Pathfinders often walk a little faster than the rest of us are able to go.

To the board he wrote: "What shall or can we say? The board no doubt realizes something of what we are feeling these days. All we can say is that we are willing to go wherever the Lord directs the way. We believe that the board would not even suggest such a 'transfer' as the one proposed in your letter, if it did not believe that the hand of God has shaped the events that are bringing this call from East Africa to the Augustana Synod." (Letter to Dr. Brandelle, November 24, 1921.)

Orphaned Missions in East Africa

Back of this transfer is a story which must be known in order to understand the action of the board, why Hult was suddenly sent to the opposite side of the great African continent.

With World War I the German territory in East Africa known as Tanganyika had been captured and taken over by (later mandated to) Great Britain. Some German Lutheran missionary societies were carrying on work in this area, especially the Leipzig Society. With occupation, the German missionaries were interned except two who had Esthonian citizenship, and the mission was in grave danger of being lost to the Lutheran Church. The Lutheran Foreign Missions Conference of North America asked the Augustana Synod to take over this mission. The Board of Foreign Missions decided at its meeting in December 1921, to assume care for this mission providing satisfactory arrangements could be made with the Leipzig Society, and for this purpose it also decided to send Dr. G. A. Brandelle to Germany to negotiate the necessary terms. Dr. Brandelle went immediately to Germany and an agreement was negotiated and signed by Ihmels and Brandelle at Leipzig January 14, 1922. The agreement was, with some changes, ratified by the board March 9, 1922. (*Augustana Minutes, Swedish Edition*, 1922, pp. 65–67.)

It was with the sense of pressure brought about by a critical situation that the board felt compelled to come to the rescue of this missionary work in Tanganyika. The fact that no definite field had as yet been approved in Sudan no doubt made it easier for the board to bring about a transfer. The result was that Ralph Hult was asked to proceed to Tanganyika.

The Hults left Nigeria in the spring of 1922 and after some delays arrived in South Africa June 24th.

Hult had spent two and one-half years in a part of Africa where a missionary usually serves only two years between furloughs and now he was proceeding to another field which was near the equator. Both he and Mrs. Hult were tired. In Cape-

town they consulted a doctor and were advised to take a few months of rest with a good diet before going on to Tanganyika. They spent some time at the Durbanville Home of Rest and found this vacation very helpful. They arrived at Moshi December 19, 1922.

Tanganyika Presented Big Task

Hult and his fellow workers found a tremendous task awaiting them in Tanganyika. The Leipzig Mission in the territory had a history of thirty years already and several congregations had been organized as well as schools. It had a Christian constituency of over 6,000 souls. Then there were also the Berlin and Bielefeld (Bethel) Missions, and it was understood that as far as it became possible the Augustana missionaries should also look to the interests of these missions.

In the agreement entered into by the Augustana Synod and the Leipzig Society it was understood that when and if the German Society would be permitted to send its missionaries again to Tanganyika, the field would be divided between the two bodies. When the British government in 1924 declared itself willing to grant permission for these missionaries to come back, the question of division arose. Opinions among missionaries and others concerned were not united on this division. A meeting was held in London in September 1924, to discuss this matter and to come to a mutual agreement. Dr. Brandelle represented Augustana at this conference and Drs. Ihmels, Weishaupt, and Guteman represented Leipzig. It was here understood that Augustana should receive the Kilimanjaro and Pare districts. In effecting this division a meeting of the minds of those working in the mission could not be brought about, and the result was that Augustana returned to the Leipzig Society all of its field except the area known as the Iramba plateau. This, it was agreed, should become the field of the Augustana mission. In this it would appear that the Augustana mission acted both generously and unselfishly and in the interest of future good will.

Iramba Beginnings

Pastor Hult served as president of the Augustana mission while he was in Tanganyika and in this capacity he traveled extensively over the areas concerned. In view of the fact that Iramba came to be the mission field of the Synod we are especially interested in a report on a visit to the Iramba country which he sent to the home board in 1924. The visit was made in the early part of that year by Missionaries Hult and Reusch. From his report we glean the following:

Missionaries of the Leipzig Mission had toured the Iramba and Turu districts the first time in June and July, 1907, and as a result it was decided to open work on the Iramba plateau. In February 1911, two missionaries were assigned to this area, but before the field was occupied a second tour of investigation was made, with the result that it was decided to locate a station in the southern part of the Iramba plateau near the Ruruma River.

On December 20, 1911, Missionaries Ittameyer and Wärthl arrived at Ruruma as resident workers.

During 1912 these two missionaries built a three-room house. Negotiations were carried on with the government to lease 500 acres of land in the hope of carrying on agricultural experiments. A small school was begun, with an attendance of from six to twelve.

Next year another building was erected. The missionaries now began to preach in the language of the people. Attendance at the school grew to twenty, including a son of the chief.

In 1914 Ittameyer left on furlough and Missionary Everth took his place. In August came the war, and before the end of the year Wärthl left. Everth was left alone. Just what happened from this time and until April 1917, when Everth was removed, is hard to understand. It seems that he became convinced that he was confronted by an exceptional mass movement toward Christianity until he began to baptize all applicants and there were but few in the whole region who had not been baptized.

When Everth was removed a native "Christian" considered himself as missionary of Ruruma and continued to baptize Iramba people "for so much a head," until he was removed by the Governor. The schools were now closed. Thus ends the sad story of the first missionary work in Iramba.

A Mission in Ruins

Hult and Reusch spent a week in Iramba and when Reusch then went on, Hult remained another two weeks. Some of the chiefs were visited and arrangements were made to repair the buildings and reopen the schools. The buildings were said to be in a very dilapidated condition. Names were obtained of men who had served the mission as teachers. Twelve such were assembled for a meeting. Several had reverted to paganism. Of those he met he felt there was reason to believe that at least three had proven themselves faithful to Christianity and seriously desired that the work of the mission should be revived.

The missionaries brought with them two teachers from Kilimanjaro. These were left at Ruruma to reopen a school as well as to begin evangelistic work. In a few weeks, however, these Chagga teachers took sick and were forced to leave. Their two Iramba assistants wrote to Hult a letter dated April 27, 1924: "When you sent us two teachers, we greatly rejoiced, and these teachers began their work with joy. They wished very much to teach us. Now they wish to return to their homes and we can not hold them, because they are sick. We have seen their sickness. We are here all alone and our teachers have been taken away by their sickness. We ask you to pray our Lord God that He might give other teachers to help us."

Light Rekindled in Iramba

God heard their prayers. When final agreement was reached between the returned Leipzig missionaries and the Augustana mission and approved by the board, August 27, 1926, all stations of the Leipzig Mission were returned to its missionaries with the

exception of the Iramba country. This became the field of the Augustana Synod and two of its missionaries, Pastors Magney and Anderson, proceeded at once to survey the field. The Augustana missionaries moved their families to the Iramba plateau as soon as buildings had been made available.

Thousands of the Iramba now know and confess Christ as their Saviour. The Gospel light is also shining on those who sit in darkness in the neighboring Turu tribe. Schools, hospitals, and churches have come to these people since 1926, and pagan darkness is disappearing.

Home on Furlough

Hult and his family came home to America for furlough in the early summer of 1926. He had then been overseas almost seven years, a long period for a first-term missionary serving in the tropics.

Now we come to a period in Ralph Hult's life which brought to him trials and discouragements. We do not wish to pass judgment on anyone's actions. We can merely say this: He and the board were not able to see eye to eye regarding taking up work in the Sudan, and so many meetings were held and considerable time elapsed before the board made final disposal of this matter. The Synod, by actions taken 1927 and 1928, seemingly sympathized with Hult in this issue, but in the end he lost in his efforts on behalf of Sudan.

When Hult went to Tanganyika he looked upon this as a relief service on behalf of an emergency. In his original call *Sudan* was specifically designated and when he was commissioned, he was commissioned for *Sudan*. The Synod's resolution, voted June 14, 1917, by which the Board of Missions was authorized to send him to Africa, also definitely specified *Sudan*. This may seem a technicality, but it was never so to Hult. He had been appointed by the Church as its representative to Sudan and to this appointment he would be true. Incidentally it should be noted that Hult's call was unique: It was first voted by the Synod. No

other missionary of the Synod has thus been called. He therefore felt that he had a right to hold to the terms of his call until the Synod directed otherwise.

Asks to Be Returned to Sudan

As his furlough year began to draw toward its close, Hult approached the Board of Foreign Missions in this matter. May 5, 1927, he wrote: "For some time I have had in mind to inform the board of my earnest desire to return to Sudan." Then he reviewed how God had directed him since he was a lad and how both the inward missionary call as well as the official call of the Church had come to him. He described how and why he had gone to Tanganyika and the relief work done there by the Augustana missionaries. But now the German missionaries were returning and "the most urgent needs for the relief work we were called to do in East Africa have been met. The question naturally arises as to whether we ought not return to the unfinished task in the Sudan."

He closed his letter by saying: "My wife and I earnestly desire to return to the Sudan."

At its meeting in June 1927, the Synod voted the following resolution: "Whereas the Synod went on record ten years ago as favoring the establishing of a mission in the Sudan, Africa; and whereas our first missionaries to Africa, now at home on furlough from Iramba, East Africa, still express a willingness to serve our Synod on a mission field in Sudan, be it resolved, that the Synod authorizes and instructs the Board of Foreign Missions prayerfully and thoroughly to study the possibility of establishing a mission in the said field and take such preliminary steps in this direction as it deems advisable." (*Minutes*, 1927, p. 92.)

Had Hult's Sudan Call Terminated?

At its meeting July 8th the board received through Dr. A. P. Fors a report from a committee appointed to investigate "whether Pastor Ralph Hult's call to the Sudan terminated with his trans-

fer to the Tanganyika field." The report had ten items. Item 10 of this report read: "We find no definite statement in the official records of the Board of Foreign Missions of the Augustana Synod, nor in the correspondence between Dr. Brandelle and Pastor Hult terminating the work projected in the Sudan or Pastor Hult's original and only call."

The board adopted all of the report with the exception of item 10. As touching the resolutions passed by the Synod "it was moved and carried that the question be tabled." The minutes of the board unfortunately do not state the reasons which directed the board to take these actions, but it seems that the board was adverse to entering French territory. There may also have been an unwillingness to assume two missions in Africa, since Iramba in Tanganyika had now definitely become the Synod's mission.

Missionary Society Still Favored Sudan

The issue remained, however, in an unsettled state and considerable correspondence continued to be carried on between Hult and the board during 1927 and 1928. The board seemed unwilling to say a final no, and Hult repeatedly said that he would wait until it was definitely declared that his status as a missionary to Sudan was at an end. In the meantime the Augustana Foreign Missionary Society (at Augustana College and Theological Seminary) declared its continued interest in the Sudan at its annual meeting January 28, 1928, by voting the following resolution: "That since the African Mission of the Augustana Synod had its inception in the recommendation of the Augustana Foreign Missionary Society to the Synod to take up work in the Sudan; . . . and since the society still cherishes a warm interest in the Sudan, particularly owing to the strategic position of that territory, it sincerely hopes that the Synod may find it possible to establish and maintain a mission in the Sudan in accordance with the original recommendation of the Augustana Foreign Missionary Society addressed to the Synod in 1917." (*Lutheran Companion*, February 18, 1928.)

A committee within the board which had been appointed to study the Sudan question reported at a meeting held May 9, 1928:

"1. The committee finds, after careful investigation, that there are several Sudan centers where work might be established. It also finds that the French government requires many things hindering mission work or making it difficult. . . .

"2. We are also convinced that at present we are not financially able to take up a new field in Africa . . .

"3. We recommend therefore that our missionary efforts in Africa be concentrated on the Iramba field."

In spite of many letters and many resolutions, no one had apparently given Hult a categorical answer to his question: "Did my call and commission to go to the Sudan terminate when I went to Tanganyika?" He continued to press the needs of Sudan. He telegraphed the May board meeting: "After some time spent in the Missionary Research Library in New York and in conference and correspondence with a number of missionary workers who have recently been in the Sudan we have come to the conclusion that that part of Africa still presents a call which we can not turn away from."

Synod Elected Commission

When the Synod met in June 1928, the issue came up again, and the Synod voted "That an impartial commission of five members be elected to investigate the question of mission fields in Africa and to report its recommendations to the Board of Foreign Missions." (*Minutes*, 1928, p. 111.) Pastors E. E. Ryden, P. O. Bersell, C. Albert Lund, and Prof. G. Holmquist and Hon. Henry N. Benson were elected members of this commission.

The commission met with the Board of Foreign Missions September 27 and November 21, 1928. At the first meeting it recommended that Pastors Hult and Steimar "should be sent into the Sudan." At the second meeting the commission revised

this recommendation to read: "It is the opinion and recommendation of this committee that an investigation be made, as soon as may be, as to the possibility and practicability of establishing an Augustana mission in the Sudan." (*Minutes*, 1929, pp. 129–131.)

Sudan Chapter Closed

The board reported to the 1929 synodical meeting that it had made an investigation. Its recommendation was "to concentrate our efforts on the Iramba field." The recommendation was adopted by Synod. It also reported that "the services of the Rev. Ralph Hult were discontinued on January 1, 1929, on account of the delay of the Synod to decide definitely regarding the taking up of work in Sudan, and (his) refusal to go to Iramba before this matter was finally disposed of by the Synod." (*Minutes*, 1929, p. 111.)

This closed the Sudan chapter in the history of Augustana missions. Whether Hult now would have gone to Tanganyika we do not know, since he was not confronted with such a call. His position had been that he would not consider any other assignment until the Synod had made final disposal of the Sudan issue. When Synod accepted the recommendations of the board in 1929 and thus settled the matter, Hult was presumably not present. His call "to the Sudan" had been terminated, and he was no longer a missionary of the board. It is interesting to note that the board said that Hult had refused "to go to Iramba before this matter was finally disposed of by the Synod"—but when it was disposed of he was not asked to go to Iramba.

Bethany Homestead

Now followed twelve difficult years.

During these years he served on home mission fields, chiefly within the Iowa Conference, but his heart was in Africa. Loyalty to the Augustana Synod kept him from offering his services to any other board. Down in the Ozarks, a few miles outside of

Springfield, Missouri, he purchased a little farm. This rural home was named Bethany. Here he settled his family and to this place he returned from periods of service in home mission work. It was a peaceful place where the children enjoyed both to play and work. Probably this undulating country with its interesting rocks and hills and the simple life enjoyed at the little homestead made him feel that he was not so far from Africa. The income was meagre during these years, but no one complained. Where love reigns and faith leads the way the material things become of secondary importance. Here like a bruised animal, he sought solace for his wounds without making any complaints.

Then came the final period in Hult's life when once more his dream to serve in Africa seemed to come true. But even then he encountered difficulties, and then, when the joy was given him of beginning service again among his beloved blacks, God closed the book.

Tanganyika Missions Again Orphaned

With World War II the German missions in Tanganyika had once more become orphaned. Their missionaries were interned. The Augustana mission applied to and received from the government the supervision of these missions. Whereas these missions at the time when Augustana assumed care for them for a while following the first World War had only a few thousand members, they had now grown to a Christian membership of about 100,000. The task of caring for these three missions—the Leipzig, the Berlin, and the Bethel—was stupendous. The American Section of Lutheran World Convention promised financial support. Personnel became the acute problem, and in addition to this arose the serious difficulty of how to get such personnel out to Africa in wartime, over enemy-infested seas. Our government was loath to grant permits for such ventures, and passports were hard to obtain. Few can realize what problems confronted the Board of Foreign Missions in its efforts to meet this situation—nor the difficulties of the missionaries in Iramba who with a small staff

endeavored to care both for their own mission as well as these other three until reinforcements could arrive.

"Here Am I; Send Me"

It was then that the board turned to Ralph Hult once more. At that time he was serving a church at Rapid River, Michigan. On January 21, 1941, the executive director wrote Hult, telling him about the need in Tanganyika. Would he be willing to go, leaving his family here at home? If so, could he be ready, providing passport, etc., could be obtained, by March 10th?

It did not take Hult long to answer.

Two days later a telegram arrived from Hult. "Your letter received. My reaction best described in Isaiah 6. 8."

This is what Isaiah said: "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me." This was Hult's answer.

During the previous weeks Hult had discussed the emergency situation in East Africa with his wife. Both felt that he at this time was needed out there, but he had been reluctant to offer his services. When he now was approached, he was therefore immediately ready. He wrote: "When I was home just before Christmas we talked about this emergency. It has been a matter of prayer with us. I called my wife by phone and read your letter to her. Her response was exactly what I expected it would be. She did not hesitate for a moment." Both were ready although it meant a prolonged separation and a dangerous voyage, as later events only too clearly proved.

He stayed in Michigan through January. Then he went home to Springfield, Missouri, to get ready and to spend a little while with his family before starting out.

Sailed on "S. S. Zamzam"

March 20th he left New York in company with seven other Augustana missionaries and eleven missionaries' children on the *S. S. Zamzam*. This ship was bound for Capetown and carried

201 passengers, of whom 144 were either missionaries or missionaries' children. Mrs. Elmer R. Danielson and six children, Pastor and Mrs. V. Eugene Johnson and two children, Dr. and Mrs. C. Einar Norberg and three children, and Misses Esther Olson and Velura Kinnan were the other Augustana missionaries in this party.

What these missionaries now experienced, the events of the fateful morning of April 17, 1941, and the trying weeks which followed have been recorded by the men and women themselves in the book, *Zamzam, the Story of a Strange Missionary Odyssey.* We can here only give the main events.

On April 17 when the *S. S. Zamzam* was only 1,450 miles from Capetown, it was attacked early in the morning by a German raider. After considerable shelling the ship apparently was in a sinking condition, and the passengers left the ship as best they could. Some of the lifeboats sank or capsized as soon as they reached the water.

An Atrocity and a Miracle

The story of what happened that morning has been graphically told by Hult. We quote:

"In the early morning of April 17 I was suddenly awakened by a *'bang.'*

"It seemed as though a huge wave slapped the ship and dashed over the deck.

"What could it be? I could not look out as the glass in the porthole of our cabin had been painted. The sea seemed to be calm. No, it could not be a wave.

"With such thoughts flashing through my mind, I arose.

" *'Wham—Bang!'*

"Overhead and toward the front of the ship I heard things crashing and falling. Now it dawned on me what all the confusion was about. Our ship was being shelled.

"One of my two cabin mates had arisen very early that morning. He came rushing in, and we asked him what was happening.

"His answer was, 'A raider!'

"Now the lights in our cabin became quite dim, and for a few moments it seemed as though we were doomed to go down in darkness. There was no time to lose.

"The other cabin mate and I dressed hurriedly. As we stepped out of the cabin we saw two of our neighbors lying helpless at the foot of the near-by stairway. We paused to see if we could help and found that the two wounded men were being cared for by their companions. The long, narrow corridor was full of frightened passengers trying to get out, but there was no panic. As we were slowly working our way out of the place, we were relieved to observe that the shelling had ceased.

"Our lifeboat station was on the deck above, so we had to climb a narrow and steep outside stairway. Many were trying to get up this stairway, so we made very slow progress, but at last we reached the upper deck. As we approached our station, we saw the Egyptian sailors lowering the boat from the boatdeck above. When it reached the level of our deck, the women and children were helped into it, among them Mrs. Danielson and her children. Two of the boats on our side of the ship had been destroyed by the shelling, so there was considerable crowding at our station. When the boat had been filled to its capacity, the sailors shouted, 'No more, no more!' And we were lowered to the water.

Lifeboat Turned Over

"As soon as the ropes that held our boat were unloosened, we noticed that it was taking water. The seamen insisted that we would be able to bail out the water.

"In a few minutes we were up to our knees in water, and it was evident that our boat had been badly damaged. It was impossible to bail out the water fast enough. In the excitement

there was some shifting of positions in the boat and suddenly it turned over! How thankful we were to the Ruler of wind and wave that the sea was calm!

"As the boat turned over some of its occupants were thrown some distance. As I was one of the last to enter the boat, I was near the rudder and so just slipped into the water. At no time did I go under.

"I do not swim, and so I was very grateful for the support of my life preserver and an oar which floated within my reach. I soon managed to get near enough to an overturned boat to grasp one of the rope loops on its side.

"As soon as I felt myself anchored in this way to the boat I thought of Mrs. Danielson and her children. What a relief it was to see them near by, all still afloat! But how long could they stay above the water?

Picked Up by Raider

"As I saw that brave mother with her youngest gripped in the crook of the left arm, my soul cried out to Almighty God for help. And I also pleaded with the Egyptian seamen, who had managed to crawl up on the overturned boat, and now sat there with up-lifted arms calling on Allah, to lower their hands and try to reach the children and draw them out of the water. They did succeed in reaching some of the children, thank God!

"As we looked in the direction of the raider, we observed that it was slowly moving toward us. It also seemed as though we were drifting toward the approaching warship. After a while we found ourselves right at its side, and we were in danger of being caught in its propellors.

"Thank God, the German sailors were trying to reach us with ropes. After several efforts we managed to hold fast to their ropes and as soon as the raider's lifeboats could be lowered they came to our rescue. How wonderful it seemed to feel strong arms draw us out of the water!

"The small children were lifted up to the ship's deck in a rope basket. The older children and the grownups climbed up a rope ladder." (*Zamzam*, pp. 46–49.)

A Month on a Prison Ship

After about twenty-four hours aboard the raider they were transferred to another German ship where they were kept as prisoners until May 20th. It should be kept in mind that at this time America was not at war with Germany and that most of these "prisoners" were Americans.

Life aboard the prison ship was a constant torture, especially to the men who were crowded like cattle in the stuffy, ill-smelling hold of the ship. They were also in danger of meeting up with a British warship. Had their ship been shelled or torpedoed, there would have been little chance of escape from such a confined situation.

"Then It's Home Again"

At last the prison ship made for land, running the British blockade, and landed the prisoners at St. Jean-de-Luz in France, May 20th. Ten days were spent at Biarritz whereupon they were taken to Lisbon and set free. From there they were able to obtain transportation back to New York. Hult arrived in New York on the morning of June 30th, having made the crossing on the *S. S. Excalibur*, whose human cargo consisted mainly of refugees from war-torn Europe.

After a brief stay in New York he hastened to meet his family and there was a happy reunion with much thanksgiving to God at "the humble home in the Ozarks." Of this return as from the dead and glad reunion he wrote: "United as a family once more about the family altar, our hearts sang praises to God, from whom all blessings flow. The Lord, our Keeper, had preserved us from all evil. He had preserved my going out and my coming in." (*Zamzam*, p. 129.)

There was joy and thanksgiving in the Augustana Synod when these missionaries returned. For twenty-four hours, on

May 19, 1941, they had been mourned as dead, for so the press and the radio that day reported. Now they were safe and well and back among their friends again.

But the emergency in Tanganyika continued and repeated pleas for helpers came from the missionaries.

Volunteered to Go Again

Hult had been home only a few days when he volunteered to go again if transportation could be arranged. At first it seemed that it might be possible to sail already in August, but as time moved on it was found more and more difficult to arrange sailing. Again he was forced to exercise patience while the office of the board turned in every direction to find an opening. When sailing at last appeared possible, the fateful Pearl Harbor Day—December 7th—broke upon the world and America found itself in the war. Now transportation became even more confused for a while. The result was that it took almost a year before he could start on his second venture to reach Tanganyika.

The intervening months were actively spent in deputation work. Invitations to speak came from all directions. He traveled extensively, especially in the Nebraska, Minnesota, Iowa, and Illinois Conferences, and everywhere crowds came to hear the wonderful story of how God saved our missionaries. Hult had a humble but fascinating way of telling this story; it interested old and young. He gave God the glory, and we believe that God used the *Zamzam* experience of the Augustana missionaries to bring about within the Synod a deepened missionary interest. We learned to appreciate that there are dangers and there are heroes also on the front lines of the Church.

It was not until in June 1942, that it became possible to leave. Then he was accompanied by two other missionaries, Pastors N. L. Melander and Martin Bystrom. They rode on a cargo of explosives, but God brought them safely through.

Hult had barely set to sea when a serious illness threatened the life of his wife. Mrs. Hult took sick with tularemia four days

after he left New York and was taken to a hospital in Springfield, Missouri, June 14th, where for the rest of the month the outcome was uncertain. God heard the many prayers which at this time were sent up to the throne of Grace, and the mother and wife was spared. After six weeks she was able to return to her home. Hult did not know of this sickness until after he arrived in Africa, and at that time she was well on the way to recovery.

After Sixteen Years!

Arriving in Capetown, his feet at last—after sixteen long years—touched Africa again. From here he wrote: "Indeed, it sometimes seems as if I were dreaming! Can it be that I am actually back in Africa after these many years of longing to be there? As I viewed again the majestic form of beautiful Table Mountain with the great Lion reclining at its feet, "David's Peak" to one side and the "Twelve Apostles" lined up at the other end of the "Table" in the direction of the Cape of Good Hope, I was reminded of my first view of that impressive group. On Midsummer Day (here midwinter), 1922—exactly twenty years ago—my dear wife and our little Paul and I arrived here at Capetown on our way from the Sudan to East Africa." (Letter to Dr. S. Hjalmar Swanson, dated July 14, 1942.)

Glad to Reach Destination

Arriving in Tanganyika the first days in August, he went first to the Augustana mission to meet the missionaries and to receive his instructions for the work. Afterwards he proceeded to Mashame for a missionary conference, and from there he wrote to Mrs. Hult August 28th: "At last I have reached my destination! It seems too good to be true. Yesterday, shortly after noon, I arrived here at Mashame mission station—just three months to the day since I started from Springfield for New York. I just can not describe how wonderful it seems to be back here again after more than sixteen years."

Superintendent of Usaramo

The conference at Mashame voted to make Hult the superintendent of the Lutheran mission of the Usaramo district, a section of the Berlin mission. This placed his headquarters in the beautiful port city of Dar-es-Salaam, but his field included a station at Maneromango, some forty miles from Dar-es-Salaam, and surrounding territory.

With zeal and joy he entered upon his duties. He applied himself with diligence to language studies, since naturally much had been forgotten during the intervening sixteen years. About the middle of January 1943, he made a tour of his field, visiting churches and schools and inspecting the work, returning to Dar-es-Salaam February 20th. He was then evidently in good health. He lived at the Splendid Hotel.

His Last Illness

In Dar-es-Salaam he became acquainted with two Christian men, W. B. Driver and J. D. Green, who proved themselves to be true friends in the days which followed, and we are indebted to them for our knowledge of what happened during Hult's last days.

Sunday evening, February 28th, he attended the service in the Lutheran Church. At the close of the service he visited with these two men and told them about his safari and about some of the people he had met. He seemed both well and cheerful.

Sunday evening, March 7th, these two friends again visited with Hult. He now said that he felt a little tired and retired for the night early. Tuesday morning he was not feeling well. He was taking quinine. He stated that this was the first time that he had had malaria.

The End

During the following days these men made regular visits to his room, brought him food and served him in every way possible. Finally they decided that medical aid should be called. A European nurse came to see him Saturday evening, March 13th. She

insisted that he should be taken to a hospital, and as a result he was brought that same night to Dar-es-Salaam Hospital. He was diagnosed as suffering from malaria, but his primary trouble was myocardial degeneration. The hospital is large and modern, and doctors and nurses did everything in their power to aid him, and up to the end his recovery was expected. The end came suddenly Thursday morning, March 18th.

Mr. Driver and Mr. Green now took charge of funeral arrangements. In accordance with prevailing custom he was buried that same afternoon. This is their report of the service: "We made arrangements for the funeral at 4:30 the same afternoon. We had a short service at the graveside, and the native pastor closed with prayer in Kiswahili. There were a number of Africans also present at the funeral. The following countries were represented: United States, England, Scotland, Iceland, South Africa, Holland, Belgium, Greece, Seychelles, India, and East Africa."

Colleague Arrived—Too Late

Pastor Elmer R. Danielson was up in Iramba when he received a telegram from Dar-es-Salaam telling him that Hult was ill. He prepared immediately to go, but when he arrived, Hult had already gone to rest. He wrote to Mrs. Hult: "I reached Dar-es-Salaam late Saturday afternoon (March 20th) and Mr. Driver and Mr. Green met me and took me to their rooms where they told me about Ralph's rather brief illness, and the funeral. . . . The hospital people said that he had treated himself exactly as they would have treated him for malaria, and that it was his heart which was weak, although there was no apparent danger. . . . He received good and comfortable care to the end. . . .

"Sunday morning I attended the service for Africans held in the Lutheran Church. It is such a large and beautiful church, in the center of the town. Pastor Andrea preached a memorial sermon to quite a congregation of Africans. . . . Although Ralph had only been here a short time, and not all of that time in Dar-es-Salaam, he had won an affectionate place in the hearts of the African Christians he had come to know.

"And Ralph Rests There"

"Sunday afternoon Mr. Driver and Mr. Green took me to the cemetery. It is very beautiful, in a quiet place outside the town. The grass was green and well-kept, and the trees in leaf dotted the grounds. I noted that it had different sections, one for Roman Catholics, one for the non-conformists, and there was also a Lutheran section and Ralph rests there."

The three Augustana pioneers found their last resting places either among the people whom they loved and for whom they zealously prayed and labored, or near to them. A. B. Carlson sleeps under the palms in Madras; A. W. Edwins—who as a refugee could not at the time have been buried in Honan, had he died in China proper—was put to rest in the waters of the China Sea; and Ralph Hult found his resting place in beautiful Dar-es-Salaam, the "harbor of peace," the gateway to Tanganyika. Their hearts were with these people and in death they may claim them as theirs. Their tombs are memorials of missionary love.

"The Future Does Not Look Dark"

Mrs. Hult wrote a few days after receiving the news: "I thank God from the depths of my soul that he was permitted to return to Africa for at least a few months, and then that his heart is finding its last resting place there. . . . I have always considered that God has especially blessed me in giving me the love of a man with such a deep abiding faith in his Master, one with such a feeling of weakness in his own strength and dependence upon God. He feared nothing as long as he believed he were about his Master's business and in His way and will. . . . The future does not look dark to me because I am confident that God's promises will be fulfilled in the tomorrow just as faithfully as they have been in all the yesterdays and todays." (Letter to Dr. S. Hjalmar Swanson, March 26, 1943.)

Hult was survived by his wife and ten children: Paul, John, Ingrid, Veda, Eunice, Carl, Martha, Gustav, Mary, and David.

He was also survived by his mother and six brothers and sisters, one of whom is the wife of Dr. C. Einar Norberg, medical missionary to Africa.

A Daughter's Tribute

The sad news of Hult's death came as a great shock to the congregation at Wahoo, Nebraska, where he was a member and where his aged mother resides, and to the teachers and students of Luther College where the three oldest daughters were in attendance. The Luther College Missionary Society met a few days later, March 27th, and by a previous arrangement the program consisted of three talks by the three Hult sisters on the three missions of the Augustana Synod. In spite of their very recent loss, the three girls went through with their parts as planned. Said Ingrid at this time:

"Before closing this brief program, I would like to say a few words about my father. As you know, his whole life was dedicated to missions, and especially the great challenge of Africa and its thousands, yes, millions, who have never heard of God and His saving love. It was here in this very chapel at the age of eighteen (April 14, 1907) that he dedicated his life to that cause over thirty years ago. Now God has seen fit to take him to his eternal reward.

"It is hard to understand why he should be taken now, when he was so badly needed on our field in Africa, and when it seems that he was in the prime of life and best equipped to serve his Master. But we know that God had a reason for it, and some day we shall understand. I hope and pray that his death at this time will affect others, as it has affected my life. It is a great challenge not to yield to Satan and be overcome with grief and remorse at this happening, but rather to count it as a duty and privilege to carry on God's work where father left off.

"My sisters and I are now more determined than ever that we want to give our lives entirely to the expansion of God's kingdom here on earth, in the manner and place which to Him seems best." (*The Lutheran Companion*, May 12, 1943, p. 585.)

Memorial Service

A memorial service was held in the Bethlehem Lutheran Church at Wahoo, Nebraska, April 20, 1943. The speakers were Pastor J. Edor Larson, the pastor of the departed; Dr. P. O. Bersell, president of the Augustana Synod; and Dr. S. Hjalmar Swanson, executive director of the Board of Foreign Missions. Pastor Floyd E. Lauersen, president of Luther College, also took part. Luther A Capella Choir rendered appropriate songs.

A Man with a "Call"

Ralph Hult was a humble man but a man of strong convictions and when inwardly assured that he was right he could not be turned aside nor made to compromise. If met on his plane, he gladly listened to your argument, but he would not be driven. Sudan was with him a "call." That was why it was so hard for him to give it up and why he never could surrender. To have done so would have been to be untrue to himself. Only few men receive such calls. The Augustana Synod has had a few such men: Carl A. Swensson and his Bethany College, A. E. Fogelstrom and Immanuel Deaconess Institute, K. G. Wm. Dahl and Bethphage Mission. Such men live for a vision. They can afford to be misunderstood and to suffer opposition, but they can not afford to turn away from their "call." Such men become pathfinders and often are so many steps ahead of the rest of us that it often takes us years to catch up with them. Then—often when they have forever passed beyond our human reach—we discover that they were used of God as His servants to lead us out on new paths of service and gradually we come to take their measure. Hult was such a pioneer. He helped the Augustana Synod to see Africa's need of the Gospel. Even though the Synod did not go to Sudan, it is very probable that it would not be working in Tanganyika today had Hult not first made it Africa-minded and been in Africa in 1921 looking for a mission field.

CHAPTER 6

OTHERS WHO HAVE GONE TO AFRICA

a. IN MEMORIAM

Esther C. Johnson

Miss Esther C. Johnson, M.D., served for a very short time as medical missionary, but she brought to that service a consecrated personality and outstanding ability.

She barely arrived in Iramba and commenced her work when illness made it necessary for her to take to the bed. It was afterward deemed advisable to return to America. This was in 1933. She never regained her broken health and died January 22, 1935.

Miss Johnson was born in Thorsby, Alabama, March 9, 1899. Her father died when she was a child and her widowed mother did her best to raise the daughter in the fellowship of the Church and to give her a primary education. Her college and medical education was obtained through sacrifice and determined perseverance as well as with some financial assistance from the Illinois Conference Luther League and the Woman's Missionary Society. She was called and commissioned in 1931 and spent some time in London, for a course in tropical medicine, as well as in Germany on her way out.

All who knew her speak very highly of her character and consecration. One of her fellow workers in Africa said: "Esther was a grand personality."

The following testimony was given her when she was a candidate by one of her teachers: "Miss Johnson is a student of high standing, with a keen analytical mind, very conscientious in her preparation, and exact and painstaking in her recitation. She is the possessor of a most pleasing personality." Her pastor wrote: "I can not fully express what great help she has been in our

local church work. She is a true Phoebe, a useful servant of the Church," and another pastor wrote: "Esther is an exceptionally fine girl with a heart that is burning with zeal and passion for her Lord and Master."

Mrs. Elinor E. Olson

Mrs. Elinor E. Olson, wife of Pastor Martin C. Olson, died December 2, 1940, at Iramba mission station in Tanganyika.

Mrs. Olson was born in Moline, Illinois, July 26, 1912. She graduated from Augustana College in 1934 and taught two and a half years at Roosevelt School in Moline. On December 12, 1936, she was married to Pastor Olson. Shortly afterwards they left for Africa, going first to England for three months' instruction in African languages.

One of the missionaries wrote at the time of her death: "Mrs. Olson belonged to that rare type in whose home one always felt truly welcome. Her departure seems so unreal to us who knew her well on our African mission field.

"She is the first adult member of our Augustana mission to be laid to rest in Africa's soil since we started our mission work in Iramba, 1923. Ellie (we always called her Ellie), we will still count you as one of us, rejoicing in the work for the Master among Africa's dusky folk.

"Mrs. Olson will be remembered by us all as a consecrated worker among Iramba's women and children, taking an active part in the Sunday school work and native mission schools. She was proficient in the language and accompanied her husband to the out-district chapel-schools and helped in encouraging the teachers and the children in many ways. She lifted the load of drudgery in the keeping of the account books of the mission, of which her husband was treasurer. There was nothing that Ellie did not gladly do when entrusted with a task. She possessed rare beauty of character, was tender and kind to all." (Herbert S. Magney, *The Lutheran Companion*, January 23, 1941.)

b. NOW IN OTHER WORK

Miss Bertha Anderson, M.D., served as medical missionary, 1924–1936.

Miss Edythe Beck served from 1928 to 1935.

Miss Eva S. Beckman, R.N., went to Africa in 1935 but returned the following year because of illness. Married Edourd Jenock. Present residence: Mt. Vernon, New York.

Pastor and Mrs. B. G. Johnson entered the service in 1935 and returned in 1938 because of Mrs. Johnson's illness.

Dr. and Mrs. Hobart Johnson served 1928–1938. Present residence: Mankato, Minnesota, where Dr. Johnson has established practice.

Miss Eleanor E. Lindbeck went out in 1936. She resigned in 1941 and married Pastor Tore Fryhle of the Swedish Mission in Tanganyika.

Mr. and Mrs. Elmer A. Quist served from 1930 to 1935.

Miss Lydia Rohlin, R.N., served from 1928 to 1932.

Miss Alta Samelson went to Africa 1931 and left the mission in 1934 because of ill health.

Miss Margaret Samuelson, R.N., served from 1928–1939, when she resigned and married Mr. Arthur Tessberg. Present residence: Merrill, Wisconsin.

Pastor J. N. Steimer and wife served in Tanganyika 1922–1928. Since then they have been in the service of a Swedish Church mission in South Africa.

Pastor and Mrs. C. Vernon Swenson served from 1930 to 1935. Since then he has served Gustavus Adolphus Church in St. Paul, Minnesota.

c. NOW SERVING

Pastor Harry C. Alden was called for service on orphaned fields in 1944 and sailed in October. He was born in Peshtigo, Wisconsin, July 27, 1891. Education: A.B., Augustana College, 1918; B.D., Augustana Seminary, 1922; S.T.M., Augustana Seminary, 1931; A.M., University of Texas, 1929. Ordained 1922. Besides serving churches he was president of Trinity College 1924–1929 and teacher at Gustavus Adolphus College 1935–1938. Married Miss Amy Granlund, 1922. Children: Harold Paul, Carolann.

Miss Dorothy A. Anderson, R.N., went to Africa in October, 1940. She was born in Chicago, Illinois. Education: West Suburban Hospital School of Nursing, Chicago. Postgraduate work in obstetrics, Chicago Maternity Center. One year at Lutheran Bible Institute.

Miss Ebba Anderson, R.N., sailed for Africa 1944. She was born in Kerman, California. Education: Fresno State College, one year; Graduate, Hospital for Women and Children, San Francisco, 1935; Advanced courses in obstetrics, etc., Alameda County Hospital; Graduate of Lutheran Bible Institute, 1942.

Pastor George N. Anderson, D.D., Lit.D., was born in Swedesburg, Kansas, August 8, 1883. Graduated from Bethany College and Augustana Seminary and was ordained 1912. Missionary to Africa since 1924. Honorary degrees: D.D., Bethany College; Lit. D., Augustana College. Married Miss Annette Elmquist of St. Paul, Minnesota, June 24, 1919. Children: LeRoy, Paul, Joseph, Louise, Julia, Phillip, Grace.

Pastor Martin A. Bystrom sailed for Africa June 9, 1942. He was born at Elmira, New York, November 26, 1912. Education: A.B., Upsala College, 1937; B.D., Augustana Seminary, 1941. Ordained and commissioned 1941.

Pastor Ray L. Cunningham volunteered for emergency service in Tanganyika in 1943 with the intention of returning to India

where he has served as missionary since 1936. He was born in Lucerne, Missouri, September 25, 1900, and ordained in 1934. He married Miss Lillian Ellison of Des Moines, Iowa, June 7, 1925. They have four children: Robert, Clara, Ray, Ruth Anne.

Pastor Elmer R. Danielson has served since 1928. He was born at Meriden, Connecticut, May 22, 1903. Education: Upsala College and Augustana Seminary. Ordained 1928. Married Miss Lillian Larson of Lindsborg, Kansas, in Africa, August 15, 1929. They met in Tanganyika, where both had gone as missionaries. Children: Laurence, Eleanor, Evelyn, Luella, Wilford, and Lois.

Sister Elenor Danielson was born in St. Paul, Minnesota. Graduated from Lutheran Bible Institute and from Immanuel Deaconess Training School and School of Nursing. Went to Africa in 1944.

Miss Herta Engelman sailed for Africa April 11, 1939. She was born in Germany but brought to America when one year old and lived in Chicago until she entered missionary service. Graduate of the Missionary Courses, Moody Bible Institute.

Miss Helen Erickson, R.N., was born in Forest Lake, Minnesota. Education: One year, Gustavus Adolphus College; Swedish Hospital School of Nursing; Graduate of Lutheran Bible Institute. Went to Africa in August, 1944.

Miss Vivian Gulleen, daughter of Dr. and Mrs. C. O. Gulleen, was born in Souris, North Dakota. Entered missionary service 1938. Education: Luther College; one year at Midland College; graduate of Lutheran Bible Institute.

Dr. Bertil Friberg left for Africa 1942. He was born August 10, 1915, at Loyang, Honan, China, where his parents, Dr. and Mrs. C. P. Friberg, were missionaries. Education: Gustavus Adolphus College; M.D., University of Minnesota Medical School, 1940. Married Miss Eileen Becklund, R.N., July 19, 1941. They have one daughter, Lois Elizabeth.

Miss Ruth Holmer, R.N., was born in Rajahmundry, India, where her parents, Pastor and Mrs. Thure A. Holmer, were missionaries. Education: B.S., Augustana College, 1943; Graduate, Johns Hopkins Hospital, 1942. Left for Africa in August 1944.

Pastor V. Eugene Johnson has served since 1928. He was born in Minneapolis, Minnesota, September 17, 1895. Graduate, Minnesota College and Lutheran Bible Institute; Attended Minneapolis Art Institute, Minnesota University, Luther Seminary and graduated from Augustana Theological Seminary in 1925. Married Miss Edythe J. Strom of Minneapolis. Children: Doris, Daniel, Victor, and David.

Miss Velura Kinnan was born in Clarks, Nebraska. Made her first effort to reach Africa aboard *S. S. Zamzam*, 1941. Sailed again in 1944. Education: Bemidji State Teachers' College; summer work at University of Iowa, University of Minnesota, and Moorhead Teachers' College. Taught school.

Miss Edythe H. C. Kjellin, R.N., entered the service in 1937. She was born in Langford, South Dakota. Education: Graduate, Bethesda Hospital School of Nursing, 1930. Lutheran Bible Institute, 1934.

Miss Mable Larson was born in Belview, Minnesota. Education: St. Cloud Teachers' College, two years; Graduate, Lutheran Bible Institute. Taught school four years. Went to Africa in 1944.

Pastor Herbert S. Magney was born in South Stillwater, Minnesota, December 31, 1891. Graduated from Gustavus Adolphus College and Augustana Seminary. Ordained in 1918. He was commissioned missionary in 1923 and has served continuously except for a brief period when he was in charge of a congregation. Married Miss Anna Cesander. Children: Herbert, Dorothy, Edgar, Godron Kay, Carol Joy.

Pastor N. Ludvig Melander was commissioned a missionary and went to Tanganyika first time in 1923. He was born in

Duluth, Minnesota, June 3, 1891. Graduated from Gustavus Adolphus College and Augustana Seminary and was ordained in 1919.

Miss Edna S. Miller has served since 1928. She was born in Ashland, Wisconsin. Education: B.A., Augustana College, 1927; One year at Lutheran Bible Institute.

Dr. Stanley W. Moris was born June 15, 1906. He studied medicine at University of Minnesota and received his M.D. degree 1932. Left for China 1932. Married Miss Muriel Newman who died in China April 23, 1935. United in second marriage to Miss Edith Okerlund, teacher at the United Lutheran Mission at Fancheng, Hupeh, China, in September 1937. Went to Tanganyika in 1938 due to emergency there. Children: Patricia, Jon, Donald, Ann.

Dr. C. Einar Norberg was born in Sweden August 4, 1893. Education: A.B., Gustavus Adolphus, 1922; M.D., University of Minnesota, 1928. Married Miss Ida Hult July 16, 1928 and left for Africa the same day. On prolonged furlough since 1941. Present residence: Cloquet, Minnesota. Children: Marie, Carl, Ruth.

Miss Esther M. Olson made her first effort to reach Africa aboard *S. S. Zamzam* in 1941. Sailed again in 1944. She was born at Winburne, Pennsylvania. Education: Eau Claire Normal School, two years; B.S., University of Minnesota, 1940. Taught school and worked in home missions before going to Africa.

Pastor Martin C. Olson went out in 1937. He was born in Winburne, Pennsylvania, May 23, 1905. Education: A.B., Upsala College. On graduation from Augustana Seminary he was ordained in 1933. He was married to Miss Elinor Johnson of Moline, Illinois, in 1936. She died in Tanganyika December 2, 1940. Married to *Miss Georgia Johnson, M.D.*, in 1943. Mrs. Olson's education: B.S., College of Puget Sound, 1932; M.S.,

University of Washington, 1937; M.D., University of Minnesota, 1943. Mrs. Olson is serving as medical missionary.

Dr. O. A. Olson went to Africa in 1939. He was born at Eagle Lake, Minnesota, November 7, 1882. Received his M.D. degree from University of Illinois in 1907. Married Miss Hellen E. Swanson. The Olsons have two daughters, Ione and Mrs. Irene Asplund.

Miss Margaret R. Peterson, R.N., sailed for Africa in October 1940. She was born at Bridgeport, Kansas. Graduated from Trinity Lutheran Hospital, Kansas City, 1936.

Pastor Richard Reusch, D.D., served in Tanganyika with one of the German missions. Married *Miss Alveda Bonander, R.N.*, of the Augustana mission. He was born in Russia October 31, 1891, was ordained in Esthonia in 1916 and became a member of the Augustana ministerium in 1938. Since 1938 he has served the Augustana Board of Foreign Missions in Tanganyika. Children: Betty, Ingrid, and Dagmar.

Pastor Oscar Rolander sailed for Africa in August 1944. He was born at Cuyuna, Minnesota, July 27, 1918. Education: A.B., Gustavus Adolphus College, 1940; B.D., Augustana Seminary, 1944. Ordained and commissioned 1944. Married Miss Doris Mae Hatlen, June 1, 1944.

Miss Ruth Safemaster entered the service in 1929. She was born in Unity, Wisconsin, of German–Danish parentage. Education: Normal School, Wausau, Wisconsin. Graduate, Lutheran Bible Institute. Resigned to marry Mr. Donald Flatt, 1944. Residence: Dar-es-Salaam, Tanganyika.

Miss Selma Swanson, R.N., has served continuously since 1923. Graduated from Bethesda Hospital School of Nursing.

Pastor Howard Youngblom sailed for Africa in September 1944. Born in Topeka, Kansas. Education: A.B., Bethany College, 1939; B.D., Augustana Seminary, 1944. Ordained and com-

missioned in St. Paul, 1944. Married Miss Effie Helen Tallio June 1, 1944.

Pastor A. C. Zeilinger went out to Tanganyika as an investigating commissioner in 1921 and was so impressed by the need that he remained to serve. For sometime he was in congregational work at home but returned again to Africa in 1940. He was born in Mitchell, Iowa, February 13, 1884, and was ordained in 1905. He is married, and his wife shares the work in Tanganyika. They have two daughters; older is married, younger, Gloria Jean, is with parents.

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